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John Carter Brown.



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A
CHURCH HISTORY
OF
NEW-ENGLAND.

Extending from 1783 to 1796.

CONTAINING
AN ACCOUNT OF THE RELIGIOUS AF-
FAIRS OF THE COUNTRY,
AND OF
OPPRESSIONS THEREIN ON RELIGIOUS ACCOUNTS;
WITH
A PARTICULAR HISTORY
OF THE
BAPTIST CHURCHES
IN
THE FIVE STATES OF *NEW-ENGLAND*.
VOL. III.

BY ISAAC BACKUS,
PASTOR OF A CHURCH IN MIDDLEBOROUGH.

Go through, go through the gates; prepare ye the way of the people;
cast up, cast up the highway; gather out the stones; lift up a standard
for the people. ISAIAH lxii. 10.

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1796.

CHURCH HISTORY

OF THE
NEW-ENGLAND

FROM 1620 TO 1780

AN ACCOUNT OF THE
RELIGIOUS STATE OF THE COUNTRY

AND OF THE
CHURCHES AND MINISTERS

A PARTICULAR HISTORY

OF THE
BAPTIST CHURCHES

IN THE STATE OF NEW-ENGLAND

FOR
1780

BY
JESSE HARRIS

OF THE CHURCH OF BAPTISTS IN NEW-ENGLAND

THE HISTORY OF THE CHURCH OF BAPTISTS IN NEW-ENGLAND
FROM 1620 TO 1780

Printed by
J. HARRIS

AT THE SIGN OF THE CROSS, IN THE CITY OF NEW-YORK

1780

JOHN CARTER BROWN

P R E F A C E.

THE former Volumes of our History were published under great disadvantages. The first of them came out in the height of our war, when all the power of Britain was exerted to compel America to give up her most essential rights; while one sect here were as earnest to compel all others to submit to their power in religious matters. How difficult then was it for a very imperfect man to give a just view of these affairs! And the many mistakes of the printers rendered the work still more obscure. And though the Second Volume was better composed, and more correctly printed, yet the last part of it was hurried through the press, so as to prevent its being finished as I intended. Yet I know not of any public dispute about the truth of facts in the History. Many have privately discovered their dislike of the publication of them, because their own schemes of power and gain were exposed thereby.

For the capital scheme of policy, for two centuries past, both in Europe and America, hath been to maintain a balance of power among the nations, and among religious sects, so as to compel all to submit to government. And a man of great knowledge in Pennsylvania, when he read my First Volume, in 1779, said in a letter to me, "I think it needs not a spirit of prophecy to predict, that America is to be stained with the blood of the saints. I am afraid there is a foundation laid for it already. I wish it may not be with particular design. Formerly there was a proper balance of power between Episcopalians and Dissenters, taken in England and America together; but now that balance is lost. Formerly there was a
check

check on the licentiousness of power in America, by an appeal to the crown ; but where shall the persecuted Americans appeal now ? Not to Congress, not to the united force of America : they disclaim any such right : they will be judges of no such matters. They can then only appeal to their oppressors and accusers." And he had the following reasons for his fears : The American war began between Episcopalians and Congregationalists, and the Presbyterians joined with the latter, and they were the uppermost party in Pennsylvania through the war. And when the Warren Association sent an agent to Philadelphia, while the first Congress was sitting there, in 1774, the members of it from the Massachusetts plainly manifested that they would sooner yield to the power of Britain, than they would give up their power of supporting Congregational ministers by tax and compulsion. And Boston, where the war began, was the only place in America where they had hanged men for religion. And an eminent man in Virginia says, " Several acts of the Virginia Assembly, of 1659, 1662 and 1693, had made it penal in parents to refuse to have their children baptized ; had prohibited the unlawful assembling of Quakers ; had made it penal for any master of a vessel to bring a Quaker into the State ; had ordered those already here, and such as should come thereafter, to be imprisoned till they should abjure the country ; provided a milder punishment for the first and second return, but death for their third.—If no capital executions took place here, as did in New-England, it was not owing to the moderation of the church, or spirit of the legislature, as may be inferred from the law itself ; but to historical circumstances which have not been handed down to us."* Though the following things may alter his mind.

I. The

* Jefferson's Notes on Virginia, p. 167.

1. The light of revelation hath ever enlarged the capacities of men beyond any other means in the world, so that wars among such have been the most destructive of any upon earth. Half a million of men were slain in one day, in a battle between Judah and Israel. 2 Chron. xiii. 17. And we have no record of such a slaughter in any other day since Adam fell. And the Quakers were so fierce against the teachers and rulers of the Massachusetts, that they did not see how they could possibly keep up their religious government, without hanging some of them. Our first volume, p. 322—331. But the government of Virginia was in no such danger from them.

2. The first of those laws in Virginia was made but just before Charles the Second came to the throne, who put a stop to those bloody executions here; and no man has been hanged since for religion, in England or America.

3. The Quakers hold that their children are born in their church, which, by a secret policy, has been upheld as one great body in Europe and America; and they held so much with Britain in the late war, that two of them were hanged, and others were banished, by the government of Pennsylvania, as enemies to their country. But as the Baptists hold all religion to be personal, between God and individuals, and that all church power is in each particular church, it is impossible for them ever to form any great body, that can be dangerous to any civil government. The Baptists and Quakers have therefore been unjustly ranked together, when their principles are opposite to each other. And when the church of Christ shall come to be governed wholly by his laws, independent of all the inventions of men, all sectarian distinctions will cease, and wars will come to an end. Though Europe and America are now so far from this, that sectarian distinctions are often begun

begun with capitals, while those important names, Christian and Christianity, are begun with small letters.

And as I have met with some high claims of sectarian power in 1783, that I had not seen when our Second Volume was published, I begin this in that year; and through the whole have compared actions and events with the word of God, according to the best light I could gain from every quarter. For as the Massachusetts have now determined not to revise their constitution of government, and they, with three other States, are constantly oppressing the Baptists, while they are using all their arts to entice all into the use of force to support religious ministers, there appears to be great need of holding up light against these evils.

The list of Baptist churches in our southern States, and of some in New-England, I have taken from Mr. John Asplund's Register, for 1794; but the most of them in New-England are taken from later accounts. As he was at Boston when my list was printed, he prevailed with my friends there to insert some names that I did not intend to have mentioned.

This Volume was written with an expectation of closing it with 1795, but as it was not finished till June, 1796, some things are added in this year. All the dates are set in old style, until the new took place, in 1752.

A
CHURCH HISTORY
OF
NEW-ENGLAND.

CHAP. I.

- I. *Introduction.* II. *An Election Sermon.* III. *Remark thereon.* IV. *The true Way of Dignity and Holiness.* V. *A false Charge.* VI. *An unjust Law.* VII. *Remarks upon it.* VIII. *How Ministers came by their Power in New-England.* IX. *The bad Use they made of it.* X. *How a Bishop came here.* XI. *And two to the southward.* XII. *Methodism described.* XIII. *And Universal Doctrine.* XIV. *Cruel Oppression.* XV. *An Insurrection followed.*

I. **W**HEN peace was restored to America, she entered upon such a new state of political existence as no people were ever in before. All the governments among men that ever were before formed, were forced upon the people by a few powerful leaders, or else were given by immediate inspiration from God. But the people in this land have framed their own governments, and elected their own rulers, without inspiration from Heaven, or violence from men. Though in doing these things, they have gone through great changes, which have discovered many
B of

of the corruptions of men, and of the infinite perfections of God. And a plain record thereof in New-England, especially as to religious affairs, may be very serviceable to mankind. Instructive and useful histories of our military, civil and political concerns, have been already published; but the state of our churches since the war, hath been but slightly touched. Therefore an account of the state of religion, and of the government of our churches, is here attempted. And as Connecticut hath ever elected her own rulers, and made her own laws, they have framed no new constitution of government since the revolution, but only altered their laws as they thought proper.

II. And to prepare the way for a new system of laws, the president of their university said to their legislature, "Dominion is founded in property; and resides where that is, whether in the hands of the few or many." And he held that the power of religious ministers is derived by an external succession from the apostles, through the churches of Rome and England; and said of New-England, "The induction of the ministers of the first churches was performed by lay brethren, and this was called ordination, but should be considered what in reality it was, only induction or instalment of those who were vested with official power. These were all ordained before by the bishops in England." And he encouraged them to go on in supporting such ministers by force, by saying, "God be thanked, the senatorial *Assembly* of this happiest of all the United States, still embosoms so many Phinehases and Zerubbabels, so many religious patriots, the friends of Jesus and his holy religion: And that the Messiah's cause is here accompanied with *civil government* and the *priesthood*; allusively the *two olive trees upon the right of the candlestick* (the churches) *and upon the left; the two golden branches, which through the two golden pipes, Moses and Aaron,*

Aaron, *empty the golden oil out of themselves*, and diffuse their salutary influence of order and happiness through the community. Zech. iv. 11. As to nominal Christianity, I have no doubt but that it will be upheld for ages in these States. Through the liberty enjoyed here, all religious sects will grow up into large and respectable bodies. But the Congregational and Presbyterian denomination, however hitherto despised, will, by the blessing of Heaven, continue to hold the greatest figure in America, and, notwithstanding all the fruitless labours and exertions to proselyte us to other communions, become more numerous than the whole collective body of our fellow protestants in Europe. The whole proselytism of New-England in particular for sixty or seventy years past, has not exceeded eight or ten thousand, while our augment in that term, by *natural increase*, has been half a million.”*

III. These things were published by the highest authority in Connecticut, just after the news of peace arrived, and many were pleased therewith. But we would now desire to ask a few questions. And first, as it is easier for a camel to go through the eye of a needle, than it is for any who *trust in riches* to enter into the kingdom of God, how can dominion be founded in property? Mark x. 24, 25. Yea, as all our American governments are founded in covenants, and not in riches, how dangerous is the above teaching? And as our rulers have solemnly sworn to renounce all foreign jurisdiction over us, how can they compel any to support teachers who hold their power of office by succession from Europe? And as persons who are *born again*, are the only *holy priesthood* that God hath under heaven, how can the priesthood be conveyed by an external laying on of hands? 1 Peter i. 23. ii. 5, 9. And as the *golden oil* is the *Spirit*

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and

* Election Sermon at Hartford, May 8, 1783. · By Ezra Stiles, D. D.
President of Yale College, p. 8, 61, 73.

and *grace* of God, how can it be diffused through a community by the laws of men enforced by the sword? Zech. iv. 6—12. For our Lord warns us to beware of the *leaven of hypocrisy*, which is caused by *covetousness*; to avoid which he refused to be concerned in dividing of estates. Luke xii. 1—15. Neither could Peter give any countenance to the distinction between Jews by *nature*, and finners of the Gentiles, without *disimulation*; and *a little leaven leaveneth the whole lump*. Gal. ii. 12—15. v. 9. The covenant of circumcision made *natural birth* the first door into the church of Israel; and how can *natural increase* make any better churches now, than it did of the seed of Abraham, who were a *generation of vipers*, and had no right to baptism without personal repentance? Mat. iii. 6—10. And God says, If any man have not the *Spirit of Christ*, he is none of his. Rom. viii. 9. How then can any man be a minister of Christ without his Spirit, let him be ordained by whom he may? God was the only law-giver to the church of Israel; and Phinehas and Zerubbabel were no more than executors of the laws of God in that church. And he never allowed any to use force in the collection of the support of his ministers therein; but every man was to bring in the tithes and offerings which he required of them, as they would desire his blessing, and to escape his awful curse. Mal. iii. 7—12. Even so hath the Lord ordained, that they who preach the gospel should live of the gospel. 1 Cor. ix. 14. And how great is the difference between the gospel of Christ, and the laws of men enforced by the sword? Each man in Israel was to bring in all the offerings which God required, so as to be able to say to him, *I have not transgressed thy commandments, neither have I forgotten them*. And upon this Moses said, Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments,

judgments, and to hearken unto his voice. And the Lord hath avouched thee this day to be his peculiar people as he hath promised thee, and that thou shouldest keep all *his commandments*: and to make thee high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the Lord thy God, as he hath spoken. Deut. xxvi. 13, 17—19.

IV. A willing obedience to all the revealed will of God, and about his house and worship in particular, was the way in which he made them high above all other nations, especially in the days of David and Solomon; and they were no otherwise a holy people, than as they obeyed all his commandments, and as the visible presence of God was among them, in his tabernacle and temple. Yet the above president of the second university in America, took the last of these verses for his text, and applied that promise of God to Israel, which they could only enjoy in obedience to his laws, unto the people of America, and especially to those of the Congregational and Presbyterian denomination, who support their ministers by the laws of men, enforced by the sword. Yea, and the rulers who make and enforce those laws, received their power from the people, who can take it away again at the next election, while said ministers hold their power by succession from Europe, and that no men can ordain ministers but ministers who hold to such a power; and when they have ordained them over a particular society, that society must be forced to support them, until ministers will release them therefrom. But if the people have given never so much for the settlement of a minister, he can leave them when he pleaseth, if other ministers will approve of it, and the people can have no recompense. Thus *partiality* is established by law; and the root of it is the yoke which ministers have laid upon children in their

their infancy. And to those who loose themselves from that yoke, a noted minister in Connecticut said,

V. "When you re-baptize those in adult years, which we have baptized in their infancy, you and they jointly renounce that Father, Son and Holy Ghost, whom we adore and worship, as the only living and true God, and on whom we depend for all our salvation."* And what greater evil can any men be accused of in this world? For they who secretly enticed any away from the service of the true God, were to die without mercy. Deut. xiii. 6—11. But they who were sprinkled in infancy answered no conscience towards God at all, neither did it produce any change in them, as all experience who have any right to baptism. For all who have a right to that ordinance, are first made dead to sin, and alive unto God through Jesus Christ our Lord. Therefore we are *buried* with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi. 2—11. For as many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27. And this is done by the obedience of faith, and in no other way; and in vain do any accuse such of renouncing the only living and true God. But having such teaching from their ministers, a new law-book was published in Connecticut, in 1784, wherein, by one law, they gave all the societies that were before constituted, all their meeting-houses and ministerial lands, with power to support their ministers by tax and compulsion. And then they made another law, which says,

VI. "An act for securing the rights of conscience in matters of religion, to Christians of every denomination in this State.

"As

* An address to his anabaptist brethren. By Joseph Huntington, D. D. 1783, p. 23.

“ As the happiness of a people, and the good order of civil society, essentially depend upon piety, religion and morality, it is the duty of the civil authority to provide for the support and encouragement thereof; so as that Christians of every denomination, demeaning themselves peaceably, and as good subjects of the State, may be equally under the protection of the law : And as the people of this State have in general been of one profession in matters of faith, religious worship, and the mode of settling and supporting the ministry of the gospel, they have by law been formed into ecclesiastical societies, for the more convenient support of their worship and ministry : And to the end that other denominations of Christians who dissent from the worship and ministry so established and supported, may enjoy free liberty of conscience in the matters aforesaid ;

“ *Be it enacted by the Governor, Council and Representatives, in General Court assembled, and by the authority of the same,* That no persons in this State, professing the Christian religion, who soberly and conscientiously dissent from the worship and ministry by law established in the society wherein they dwell, and attend public worship by themselves, shall incur any penalty for not attending the worship and ministry so established, on the Lord's-days, or on account of their meeting together by themselves on said day, for public worship agreeable to their consciences.

“ *And be it further enacted by the authority aforesaid,* That all denominations of Christians differing in their religious sentiments from the people of the established societies in this State, whether of the Episcopal church, or those Congregationalists called Separates, or the people called Baptists, or Quakers, or any other denomination who shall have formed themselves into distinct churches or congregations, and attend public worship, and support the gospel ministry in a way agreeable to their consciences and respective professions ;

fions ; and all persons who adhere to any of them, and dwell so near to any place of their worship that they can and do ordinarily attend the same on the Sabbath, and contribute their due proportion to the support of the worship and ministry where they so attend, whether such place of worship be within this, or any adjoining State, and produce a certificate thereof from such church or congregation, signed by their order, by the minister or other officer thereof, and lodge the same with the clerk of the society wherein such person or persons dwell, every such person shall be exempted from being taxed for the support of the worship and ministry of said society, so long as he or they shall continue so to attend and support public worship with a different church or congregation as aforesaid.

“ *And be it further enacted by the authority aforesaid,* That all such protestant churches and congregations as dissent from the worship and ministry established as aforesaid, and who maintain and attend public worship by themselves, shall have liberty and authority to use and exercise the same powers and privileges for maintaining and supporting their respective ministers, and building and repairing their meeting-houses for the public worship of God, as the ecclesiastical societies constituted by act of the general assembly of this State by law have and do exercise and enjoy ; and in the same manner may commence and hold their meetings, and transact their affairs, as occasion may require for the purpose aforesaid.

“ And all persons shall be taxed for the support of the ministry and other charges of the society wherein they dwell, who do not attend and help support any other public worship ; any thing in this act notwithstanding.

“ And every person claiming the benefit of this act, shall be disqualified to vote in any society meeting, save only for granting taxes for the support of schools, and

and for the establishment of rules and regulations for schools, and the education of children in them.”

VII. The wisdom of this world is here remarkably discovered. And a minister who was born in Connecticut, has lately said of their religion, “The best in the world, perhaps, for a republican government. As to the mode of exercising church government and discipline, it might not improperly be called a republican religion.”* Yet it may be serviceable to review the way by which it was introduced, and by which it grew up to its present height. Our fathers who planted Plymouth colony, held that the church of Christ was to be governed by his laws, *independent* of all the laws of men; and they never would support religious ministers by force so long as governor Bradford lived, which was thirty-seven years after they came to Plymouth. But, the next year after they came into the use of force for that purpose, two Quakers were hanged at Boston. The *congregational* name was invented by the Massachusetts, who held that the church ought to govern the world, and to force all to submit to their power. And when that power was in great danger, partly by the increase of the Baptists among them, one of their greatest ministers said, “It is made by learned and judicious writers, one of the undoubted rights of sovereignty to determine what religion shall be publicly professed and exercised within their dominions. Why else do we in New-England that profess the doctrine of Calvin, yet practise the discipline of them called Independent, or Congregational churches, but because the authority of the country is persuaded that it is most agreeable to the mind of God?”† But their charter was taken away eight years after, and in 1692 their second charter took place, which gave the world a power above the church about religious ministers;

* Morfe's Geography, third edition, 1791, p. 109.

† Hubbard's Election Sermon at Boston, May 3, 1676, p. 35.

ministers ; though this was so odious in the eyes of many fathers in Boston, that they procured a special act, the next winter, to exempt Boston from the cruel yoke that hath been laid upon the country ever since.

VIII. The Presbyterian and Congregational ministers in England had formed a connexion together a little before, and the like was tried for in the Massachusetts soon after ; but the writings of Mr. John Wise prevented it. But in the close of 1707, a minister who came from the Massachusetts, was elected governor of Connecticut, and he prevailed to carry that scheme. And it was done by bringing a bill into their legislature, who met May 13, 1708, which said, “ This assembly, from their own observation, and from the complaint of others, being sensible of the defects of the discipline of the churches of this government, arising from the want of a more explicit asserting the rules given for that end in the holy scriptures, from which would arise a firm establishment amongst ourselves, a good and regular issue in cases subject to ecclesiastical discipline, glory to Christ our *head*, and edification to his members, hath seen fit to ordain and require, and it is by the authority of the same ordained and required, that the ministers of the churches in the several counties of this government, shall meet together at their respective county towns, with such messengers as the churches to which they belong shall see cause to send with them, on the last Monday in June next, there to consider and agree upon those methods and rules for the management of ecclesiastical discipline which by them shall be judged agreeable and conformable to the word of God ; and shall at the same meeting appoint two or more of their number to be their delegates, who shall all meet together at Saybrook at the next commencement to be held there, where they shall compare the results of the ministers of the several

eral counties, and out of, and from them draw a form of ecclesiastical discipline." Their college was then at Saybrook, which was afterwards removed to New-Haven. The ministers met according to appointment, and drew up their scheme of discipline, which the legislature, who met October 14, 1708, established by law. It allows each church to elect her own officers, and to discipline her members; but if any person thinks that he is unjustly censured, he may appeal from the sentence of the church to a confociation in each county, whose sentence is to be final and decisive, if the majority of the ministers present are in the vote, and not without. Neither can any man obtain a meeting of the confociation to hear his case, unless an association of ministers advise them to meet. At the same time the ministers in each county meet in association when they please, without any act of their churches, and claim the whole power of licensing candidates for the ministry, and of advising churches whom to call to preach to them. And the ministers in each county choose delegates out of their number, to meet once a year in a general association from each county in their government, to consult about their affairs, and to complain to their legislature against any society or person as they think proper.

IX. And when the Lord poured out his Spirit in a most glorious manner in 1741, under the ministry of travelling preachers, they complained of it to their legislature in October, who ordered a special confociation to meet upon it in November, and they declared it to be very *disorderly* for any minister to preach in a parish where another was settled without his consent. And in May, 1742, an act was passed by their legislature, to exclude all their settled ministers from any benefit of their laws for his support, who should preach in any other parish without the consent of the parish minister. And if any man who was not a settled

tled minister, should preach or exhort in matters of religion, in any parish against the consent of the parish minister, he should be imprisoned until he would give a bond of one hundred pounds not to do so any more; and if any minister from other colonies should come and preach without such consent, he was to be carried by authority out of Connecticut government. And because one of their settled ministers preached two sermons in a Baptist church, against the consent of a Presbyterian minister in the town, other ministers persecuted him for five years, until they declared him to be deposed from his office, and excluded from the communion of their churches, and said they did it, "In the name of the Lord Jesus Christ, according to the word of God, and the powers invested in this confociation, by the ecclesiastical constitution of this government." Our second volume, p. 35, 36, 136—141, 181. Thus they held that the Lord Jesus Christ was the head of the government of Connecticut, and that his laws and theirs were blended together; and is not this a part of mystery Babylon? And they now say, "All persons shall be taxed for the support of the ministry and other charges of the society wherein they dwell, who do not attend and help support any other worship." And is not this a *mark* of the beast? for he is of a scarlet colour, and is very changeable. He was, and is not, and yet is. Rev. xiii. 17. xvii. 3, 5, 8. Blood hath ever followed the support of worship by the sword of the magistrate. But where the children of God and the children of the devil dwell in the field of the world, and appear to be such by their fruits, our Lord says, Let both grow together until the harvest. Mat. xiii. 30, 38. But in the church we are commanded to turn away from all men who have *a form* of godliness, but deny the power thereof, while we are required to hold fast *the form* of sound words, in faith and love which is in Christ Jesus. And this he explains by saying,

saying, All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the *man of God* may be *perfect*, thoroughly furnished unto all good works. 2 Tim. i. 13. iii. 5, 16, 17. The only reason why he allows the *men of the world* to make laws, and to enforce them with the sword, is because they will not obey the laws of God, nor refrain from injuring their neighbours, without such forcible restraints. And it is readily granted, that piety, religion and morality, are essentially necessary for the good order of civil society, and so are the showers and shines of heaven. But what a figure would any body of men make, if they should enact laws to determine when the sun should shine, and how often the showers should fall! For the Lord God is a *sun* and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. Psalm lxxxiv. 11. For it is time to seek the Lord, till he come and *rain* righteousness upon us. Hosea x. 12. Every good gift, and every perfect gift is from above, and cometh down from the Father of *lights*, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth.—Pure religion and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself *unspotted* from the world. James i. 17—27. The beast is as *spotted* as a leopard, as cruel as a bear, and as terrible as a lion. Rev. xiii. 2. And how can any man keep himself unspotted from the world, if he forceth the world to support his worship?

X. As Congregational and Presbyterian ministers have done this, and hold to a successive power to do it, which came through the church of Rome, a minister who was born in Connecticut, obtained the title of *bishop of Connecticut*, in a more direct line than our ministers have done. For he was ordained bishop
of

of Connecticut, by three bishops in Scotland, November 14, 1784, who derived their succession from three bishops in England, who refused to swear allegiance to king William, after he had driven the popish king James from the throne. So that his line came directly from the church of Rome, without any connexion with the government in Great-Britain for an hundred years past. And this bishop holds that his authority came from Christ, as much as any can, and says, "A church in which Christ has no authority, cannot be his church : It may be the Pope's church, or Luther's church, or Calvin's church, or Wesley's church—but Christ's church it cannot be, unless it be founded on his authority and governed by his commission. The apostles being divinely inspired, and acting under the immediate direction of the Holy Ghost, in all things necessary to the establishment of the church according to the will of Christ, none of their successors could have authority to *change* the government they had established, unless they could plead the authority of Christ for the change, with as much certainty as the first apostles could for the original establishment, and could give the same proof of divine inspiration as those apostles had given."*

XI. This is a most important truth ; and where can we find that the apostles called any ministers *priests*, in distinction from other brethren of the church ? Until such a word can be found in their writings, we may boldly reject all pretences to the Christian priesthood, in all men who give no evidence of their being born again of the Spirit of God. And as soon as this man assumed the character of bishop of Connecticut, it caused great concern in the church of England ; and a gentleman of great note therein, wrote a letter to a Baptist minister in New-England, to inform him that those bishops in Scotland

* Bishop Seabury's Ordination Sermon at Portsmouth, New-Hampshire, 1791, p. 14, 15.

land had not good authority to consecrate others, and also that the people of Connecticut ought to elect their bishop, before he could lawfully act as such; and he desired that some proper men might be sent over to be ordained by bishops in England. This letter was shown to many Episcopalians, and one of them in New-York took a copy of it, to lay before a convention of their ministers, who were to meet at Philadelphia in September. But this affair lay so heavy upon the mind of the said gentleman in England, that he wrote to Dr. Franklin upon it, October 29, 1785, and informed him that those bishops in Scotland had admitted "prayers for the dead, and extreme unction among them."* And one minister from New-York, and another from Philadelphia, were sent over, and were consecrated by bishops in England; and each of them have been chaplains to our senators in Congress, with a salary of five hundred dollars a year. But as our rulers have solemnly sworn to renounce all foreign jurisdiction over America, how can they have a right to give public money to any who hold a commission from Europe? Can any man wonder at the confusion which is now in our country, while promises and oaths are so little regarded?

XII. And as little of it appears among a new sect which is now formed in America. For Mr. John Wesley, who was ordained a presbyter of the church of England, with a solemn oath to obey and teach her articles of faith, and forms of worship; and yet he published a sermon in 1739, against several of those articles, and he preached against them in England,

* *Historical Collections at Boston*, vol. iii. p. 162. In February, 1795, bishop Seabury published a letter to his brethren, in the Connecticut papers, in which he styles himself "Samuel, by divine permission, bishop of Connecticut and Rhode-Island." Though he has but about thirty societies in Connecticut, and four in the State of Rhode-Island. And there are between three and four hundred religious societies in those two States, of other denominations. What then could be expected from such men, if their power was equal to their inclinations?

gland, Scotland and Ireland, for above forty years; and then he and his followers, seeing how the American war ended, reduced their thirty-nine articles to twenty-four, with new forms of worship and order; and published them in London in 1784, and called them, *The Sunday Service in North-America*. Three orders of ordained officers are prescribed therein, besides preachers who are not ordained. And when they ordained the lowest of the three, they say, "Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions? Answer, I will endeavour so to do, the Lord being my helper."* And many of his followers met at Baltimore in Maryland, December 27, 1784, and drew up a pamphlet, entitled, "A Form of Discipline for the Ministers, Preachers, and Members of the Methodist Episcopal Church in America." They allow no man to be a preacher in their church, but such as profess a belief that perfection is attainable in this life. They date the beginning of their societies in America, from the labours of some preachers who came over from Ireland about the year 1764; and they say, "What may we reasonably believe to be God's design in raising up the preachers called Methodists? Answer, To reform the continent, and spread scripture holiness over these lands. As a proof hereof, we have seen in the course of fifteen years a great work of God, from New-York through the Jerseys, Pennsylvania, Maryland, Virginia, North and South-Carolina, even to Georgia." And they say, "We are thoroughly convinced, that the church of England, to which we have been united, is deficient in several of the most important parts of Christian discipline; and that (a few ministers and members excepted) it has lost the life and power of religion. We are not ignorant of the spirit and designs it has
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* Sunday Service, p. 283.

ever discovered in Europe, of rising to pre-eminence and worldly dignities by virtue of a national establishment, and by the most servile devotion to the will of temporal governors : and we fear, the same spirit will lead the same church in these United States (though altered in name) to similar designs and attempts, if the number and strength of its members will ever afford a probability of success ; and particularly to obtain a national establishment, which we cordially abhor as the bane of truth and holiness, the greatest impediment in the world to the progress of vital Christianity. For these reasons, we have thought it our duty to form ourselves into an *independent* church. And as the most excellent mode of church government, according to our maturest judgment, is that of a *moderate episcopacy* ; and as we are persuaded, that *the uninterrupted succession of bishops from the apostles*, can be proved neither from scripture nor antiquity ; we therefore have constituted ourselves into an *episcopal church*, under the direction of bishops, elders, deacons, and preachers, according to the forms of ordination annexed to our prayer book, and the regulations laid down in this form of discipline.”* Thus they undertook to be law-givers for all North-America, and to form a church therein that never had any existence until the year 1784. And their teachers have taken great pains to draw off people from all other religious communities in our land, by confounding works and grace together. Mr. Wesley held that Christ died equally for all mankind, but that men are saved by their own faith and obedience, which yet they may fall from and perish forever. And he says, “ Unconditional election cannot appear, without the cloven foot of reprobation. I believe *election* means, a divine appointment of some men to eternal happiness. But I believe this election to be conditional, as well as the reprobation

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* Methodist Form of Discipline, printed at New-York, 1787, p. 1—6, 13, 30.

opposite thereto. I believe the eternal decree concerning both, is expressed in those words, *He that believeth shall be saved ; he that believeth not shall be damned.* And this decree without doubt God will not change, and man cannot resist. According to this, all true *believers* are in scripture termed *elect* ; as all who continue *in unbelief*, are so long properly *reprobates*, that is, *unapproved* of God, and *without discernment* touching the things of the Spirit.* But all men may know that there is no such decree in the word of God, and also that he never set reprobation in opposition to election. For he says, The election hath obtained it, and the rest were blinded. Rom. xi. 7. In whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Cor. iv. 4. As Jannes and Jambres withstood Moses, so do these also resist the truth ; men of corrupt minds, reprobate concerning the faith. 2 Tim. iii. 8. Jesus Christ is in you, except ye be reprobates. 2 Cor. xiii. 5. And is it not blasphemy, for any to say, that God cannot elect, sanctify and save a part of mankind, without putting unbelief, blindness and corruption into all the rest ? Yet Wesley and his followers insist upon this with daring boldness. And he also says, “ One who is a true believer, or, in other words, one who is holy or righteous in the judgment of God himself, may nevertheless finally fall from grace.”† But the Son of God says, All that the Father giveth me, shall come to me ; and him that cometh to me, I will in no wise cast out. John vi. 37. He that believeth not God, hath made him a liar. 1 John v. 10. And how awful is their case !

XIII. Yet a minister in Boston, who had published the most, for forty years, of any man in America,

* Wesley on Predestination, fifth edition, p. 9, 10.

† Ibid. p. 49.

America, to keep up the Congregational establishment, published a book in 1784, to prove that Christ not only died for all men, but also that he will finally save them all from hell. And he denied that there was any word in the bible, that we could know by it that it meant without end, without other considerations than the word itself. And he says, "In what point of light soever we take a view of sin, it is certainly, in its nature, a *finite evil*.—And the consideration of hell as a *purging fire*, is that only which can make the matter fit easy upon one's mind."* But if the holy scriptures have no word in them to distinguish certainly between a limited time, and endless continuance, it is the most imperfect book upon earth. And the fire of God's wrath in a future state, is so far from being a purging fire, that he says, Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts. Mal. iv. 1—3. Again he says, The hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. And afterwards great numbers shall be converted, from all nations; and God says, As the new heavens, and the new earth,

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* Chauncy on Salvation for all Men, p. 319, 324. Dr. Jonathan Edwards published a full answer to him in 1790.

earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. Isaiah lxvi. 14—22. And if we compare these prophecies with the four last chapters in the Revelation, have we not reason to conclude, that the awful destructions among the nations, which God is now making by fire and sword, are to usher in the latter day glory? Yea, are not these the burnings which shall introduce the new heavens and new earth, wherein dwelleth righteousness? 2 Pet. iii. 12, 13. For the scoffers, walking after their own lusts, were never so open and daring against all religion before, in any age or country, as they are now in Europe and America. But the unlearned and unstable, wrest the scriptures unto their own destruction. 2 Pet. iii. 3, 4, 16. And one way in which this is done, is by putting earthly universities in the place of the teaching of the Spirit of God, calling them *rivers*, the streams whereof shall make glad the city of God. For he says, Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the *rivers* of water, that bringeth forth his fruit in his season; and his leaf also shall not wither, and whatsoever he doth shall prosper. Psalm i. 1—3. xvi. 4. And Jesus said, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow *rivers* of living water. John vii. 37, 38. But how often have men put human learning in the place of saving faith in the Son of God!

XIV. The first university in America is in Cambridge, where an early example of oppression appeared after the war. A Baptist church was constituted in that town in 1781, and they had a pastor ordained in 1783; yet they were all taxed for the support of
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Congregational ministers, and three men were imprisoned therefor in 1784. Therefore they sued the assessors who taxed them, and their case was carried through their inferior and superior courts in 1785, and was turned against the Baptists, which cost them more than an hundred dollars. The constitution of our government restrained our rulers from making any certificate law, as they did in Connecticut, whereby dissenters from the ruling party might be exempted from taxes to their worship; and if any persons might draw off from them without acknowledging that they had power to bind and loose in such affairs, the use of force to support religious ministers would come to an end. Therefore a great lawyer informed those oppressed people, that if they would give in certificates to the ruling sect, that they belonged to said Baptist society, and would have their money go to the minister thereof, he might sue the money out of the hands of those who took it. This advice he founded upon the words in our constitution which say, "All monies paid by the subject to the support of public worship, and of the public teachers aforesaid, shall, if *he* require it, be uniformly applied to the support of the public teacher or teachers of his own religious sect or denomination, provided there be any on whose instructions he attends; otherwise it may be paid towards the support of the teacher or teachers of the parish or precinct in which said monies are raised." This article was drawn by another great lawyer; and men of that profession are *interested* in supporting religious teachers by force as really as any men in the world; for a great part of their gains come by controversies about religion; and when teachers and lawyers are in confederacy together, they will make words to mean any thing which they please. And in the above article, they construed the word *he* to mean the teacher who was to receive the money, and not the man who paid it. And, rather

rather than to suffer continually, those Baptists in Cambridge complied with the advice of the lawyers, and their minister sued the money out of the hands of their oppressors, from time to time, until they left off collecting such money ; and the like was done in various parts of the country. Our constitution says, “ All men are born free and equal, and have certain natural, essential, and unalienable rights.” And the right to receive and support faithful teachers, and to refuse to support those who are unfaithful, is one of the most essential rights of conscience that can be named ; yet this right is daily violated by all men who support their teachers by tax and compulsion. Again, the Massachusetts constitution says, “ No subordination of any one sect or denomination to another, shall ever be established by law.” Yet the Congregational denomination have constantly violated this article also. Though to hide it, they made a law in March, 1786, which confounded ministerial and civil taxes together, and empowered every man in each town who pays two thirds more in one tax than a poll tax, to vote in such affairs. And the act says, “ The freeholders, and other inhabitants of each respective town, qualified as aforesaid, at the annual meeting, for the choice of town officers, or at any other town meeting regularly warned, may grant and vote such sums of money as they shall judge necessary, for the settlement, maintenance and support of the ministry, schools, the poor, and other necessary charges arising within the same town ; to be assessed upon the polls and property within the same, as by law provided.”

XV. Here is not the least regard paid to the church of Christ ; but fornicators, drunkards, railers and extortioners, have equal votes with the best men in the land, to determine who shall be guides for their souls, and how they shall be supported. And God says of antichristian teachers, They are of
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the world, therefore speak they of the world, and the world heareth them. 1 John iv. 5. But how terrible were the effects of such things? For the love of the world had induced many to run into debt, and it made others now fierce for calling in their debts, and collectors to get their taxes, which caused much business in courts, and a great increase of lawyers; therefore a man in Boston began to publish essays in their papers against lawyers, the same month in which the above law was made, which essays were collected into a pamphlet in July. And the people felt themselves so much distressed, that, in August and September, they arose in arms against their courts, in the counties of Hampshire, Berkshire, Worcester, Middlesex, and Bristol. Hereupon the town of Boston wrote to all the towns in the Massachusetts, requesting them to bring in accounts of their grievances, and promising to use their influence in their favour. And the legislature was called together, and heard many complaints, and they published an address to the people, November 14, 1786, in which they said, "We feel in common with our neighbours the scarcity of money; but is not this scarcity owing to our own folly? At the close of the war, there was no complaint of it: since that time, our fields have yielded their increase, and Heaven has showered its blessings on us, in uncommon abundance. But are we not constrained to allow, that immense sums have been expended for what is of no value, for the gewgaws imported from Europe, and the more pernicious produce of the West-Indies; and the dread of a paper currency impedes the circulation of what remains?—As the difficulty in paying debts increased, a disregard to *honesty, justice* and good *faith*,* in public and private transactions, became more manifest. Some persons have artfully affected to make a distinction between the government and the people, as though

* See Matt. xxiii. 23.

though their interests were different and even opposite ; but we presume, the good sense of our constituents will discern the deceit and falsity of these insinuations. Within a few months the authority delegated to us will cease, and all citizens will be equally candidates in a future election." But all their reasoning could not quiet those people ; therefore an army was sent up and subdued them by force. Though in the next election, the governor and above half the legislature were left out of office, and fourteen men, who had been condemned to be hanged for rebellion, were all pardoned. And how came religious ministers to have a higher power over the people, to force away money from them, than our governors or legislators have ? Yea, higher than the kings of Great-Britain ? For the ministers who were formerly supported in the name of those kings, and since in the name of this State, still hold a power above them all. And are they not ministers of the great city which reigneth over the kings of the earth ? And the voice from heaven says, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xvii. 18. xviii. 4.

CHAP. II.

- I. *A new Plan of Government.* II. *No religious Tests therein.* III. *Bribery exposed.* IV. *A concise View of the Warren Association.* V. *Southern Labours for religious Liberty.* VI. *Opposition to Christian Baptism.* VII. *Another Connecticut Law.* VIII. *A View of the College at Providence.* IX. *Dr. Manning faithful therein.* X. *Public Faith universally violated.* XI. *Oppression at Barnstable and elsewhere.* XII. *Evils at Rehoboth described.* XIII. *And at Taunton and Pomfret.* XIV. *Also among the Ministers in general.* XV. *The Doctrine of Laying on of Hands opened.* XVI. *And the first Principles of Congregational Churches.*

I. AS long as the *fear* of foreign dangers prevailed, our Congress was wonderfully obeyed; but as that fear abated, the *love* of the honours, riches and pleasures of this world weakened their authority, until they could not govern this great country. For while some States made laws to regulate trade, and to guard against foreign encroachments, other States took advantage to enrich themselves. These things were very distressing in these northern parts, while the people to the southward were not benefited thereby. For Virginia had long received their religious teachers from Europe, as well as many civil merchants; and Baptist ministers had often been imprisoned for preaching the gospel without license from Episcopalians, until the war put a stop to it. And after the war they tried hard to revive that power again. But the Baptists and others prevailed, in the beginning of 1786, to have a law made, which says, "That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or bur-

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thened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."* Yet their houses for worship, and their large tracts of ministerial lands, were still held by Episcopalians; and the frequent addresses of the Baptists to their legislature, for to have those lands sold for public uses, or that they and their houses for worship might be free for all such ministers as the people chose, were disregarded. So hard is it for men to give up any worldly advantage which they have obtained under the mask of religion. The beast had feet like a bear. Rev. xiii. 2. And no bear ever grasped harder to hold his prey, than men now do to hold the power and gain which religious pretences have given them. Yet by a motion from Virginia, the Congress recommended it to all these States, to elect delegates to meet at Philadelphia, in order to form a better plan of government than they then enjoyed. Accordingly twelve States met there by delegation, and laboured upon it for about four months, until they finished a new constitution of government on September 17, 1787, and sent it out to all these States, and some of them adopted it soon, while others did not receive it in two years. And if men find it to be so hard a matter to agree about the affairs of time, why should they pretend to force all to unite in the great concerns of eternity? If they differ so much about perishing things which are visible, how can they unite in the service of the invisible Jehovah, who is beloved by his children, and is hated by the world? For every one that doth evil, *hateth the light*; and Jesus says, *I am the light of the world; but they hated me without a cause.* John iii. 20. viii. 12. xv. 25. And though

* Jefferson's Notes on Virginia, p. 243.

though this hatred hath been covered, in every age, under the name of religion or government, yet the feast of the gospel, in the church of Christ, will destroy the face of the covering cast over all people, and the vail that is spread over all nations. Isa. xxv. 6, 7. The Christian nations have laid *bands* upon children, before they could choose for themselves, and have forced them to support the national worship all their days. But God says to his people, Loose thyself from the *bands* of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without *money*.—Thy God reigneth. This is the *gospel of peace*. Isa. lii. 2, 3, 7. Rom. x. 15.—And as surely as he reigneth above, no men below can have any right to make laws to bind any in religious affairs. But how hardly are men brought to give up this power over the consciences of others! For on January 9, 1788, a convention of delegates from all parts of the Massachusetts met at Boston, and debated long upon the new constitution of government which was formed in Philadelphia, until they, with great difficulty, adopted it on February 6, by a majority of 187 votes, against 168.

II. One of the greatest objections that was made against it, was, that no religious test was required therein, of any of the officers of government. But after much had been said upon it, a Congregational minister arose and said, “The great object of religion being God supreme, and the seat of religion in man being the heart or conscience, that is, the reason God has given us, employed on our moral actions, in their most important consequences, as related to the tribunal of God, hence I infer, that God alone is the God of the conscience, and consequently, attempts to erect human tribunals for the consciences of men, are impious encroachments upon the prerogatives of God.” But as this did not silence their objections on that head,

head, a Baptist minister arose five days after, and said, "Nothing is more evident, both in reason, and in the holy scriptures, than that religion is ever a matter between God and individuals; and therefore no man or men can impose any religious test, without invading the essential prerogatives of our Lord Jesus Christ. Ministers first assumed this power under the Christian name; and then Constantine approved of the practice, when he adopted the profession of Christianity as an engine of State policy. And let the history of all nations be searched, from that day to this, and it will appear that the imposing of religious tests hath been the greatest engine of tyranny in the world.—The covenant of circumcision gave the seed of Abraham a right to destroy the inhabitants of Canaan, and to take their houses, vineyards, and all their estates as their own; and also to buy and hold others as servants. And as Christian privileges are much greater than those of the Hebrews were, many have imagined that they had a right to seize upon the lands of the heathen, and to destroy or enslave them as far as they could extend their power. And from thence the mystery of iniquity carried many into the practice of making *merchandise of slaves and souls of men.*" But this was not suffered to be printed in the same paper in Boston, in which the speech of the Congregational minister was printed. Though the wisdom which is from above, is without *partiality*, and without *hypocrisy*.

III. But men often carry these evils farther under the name of religion and government, than they can do in any other way. For if any are dishonest in their private dealings, and refuse to perform their promises, others can avoid having any further trading with them; but promises and oaths are frequently violated in public affairs, when the most upright cannot bring the guilty to justice, nor escape from being injured by such men. A notable instance hereof

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now appeared in the State of Rhode-Island. A number of men therein artfully represented to the people, that if a large bank of paper money was made, they might easily pay off their public and private debts; and they were accordingly elected into their legislature in 1786, and made such a bank. Some religious teachers were active in this scheme, by which the widow and the fatherless, with many others, were amazingly defrauded and oppressed. And in March, 1787, the men who were guilty of these evils, passed an act to cut off every man in the State from voting in their next election of rulers, until they had taken a new oath against bribery. By such means they were elected again into office, and they would never allow a convention to be called in that State, to consider of the new constitution of government for these United States, until the year 1790;* since which those *deceitful men* have been left out of office, and as great harmony is restored there as in other places. But in all parts of America the public promises of government are still violated, beyond what men in private stations can possibly do to each other, and yet continue in power and credit. And no men have suffered more in these times, than religious ministers who have conscientiously refused the use of force for their support. And as our Lord says, My kingdom is not of this world, how can his ministers have a right to force the world to support them? How can they exhort rulers and people to venture their eternal all upon the truth of Christianity, if themselves refuse to trust it for their temporal living? Can any wonder that carelessness and infidelity prevail under such conduct? But as long as rulers can force away money from the people, for the support of religious teachers, it bribes them to exert all their influence in their favour; and this bribes rulers to continue in that practice; and God says,

* It was adopted there, May 29, 1790.

says, A gift doth blind the eyes of the wise, and pervert the words of the righteous. Deut. xvi. 19. From whence we may learn the cause, why so many wise and righteous men are ensnared in these ways. At the same time, if men can save their money by renouncing the use of force to support religious ministers, many will use their liberty for an occasion to the flesh, and as a cloak of maliciousness, which serves to prejudice others against the liberty of the gospel.

IV. The churches who formed the Warren Association, presented many addresses to our rulers, and publications to the world, against oppression, and for religious liberty, from their first formation in 1767, to the close of the war in 1783; and as long as the *fear* of suffering from others was powerful, it moved them to unite against their oppressors; but as that fear abated, the *love* of self and of earthly things, has in some instances prevailed against solemn promises and obligations. So our Lord says, Woe unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh. And he requires us to give each brother two opportunities to speak for himself, before the offence is told to the church, whose sentence is to decide the case. Matt. xviii. 7—18. But where teachers are supported by force, all are accounted offenders who refuse to have fellowship with that way. And many offences will arise among churches who have no such exercise of power, which require more discretion and patience in dealing with offenders according to the laws of Christ, than most Christians have attained unto. And when they have crowded matters into the church, without a due regard to his laws, they want a higher power to appeal to, than a particular church of Christ. To call in advice, where the accuser and accused may be heard face to face, and suitable counsel be given for the church to
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act upon, is a practice which is warranted by scripture and reason ; but a power in councils above particular churches, has no foundation in scripture, and is an endless source of confusion among Christians. Of this we have had much experience. When the Warren Association met at Middleborough, Sept. 7, 1784, a minister who had censured some of his brethren, and refused to let them call in advice from other churches, came with a complaint against some who had gone to hear them without his consent ; but he was re-proved therefor. Yet when the Association met at Wrentham, Sept. 13, 1785, he came with some queries which pointed to the same thing. And a man who had been excluded from another church, then came with an earnest request that the Association would interpose their influence in his favour ; and because they refused to do it, he published a bitter complaint in a Boston news-paper. When they met at Newton, Sept. 12, 1786, a complaint of a division in another church caused a considerable labour, and then a vote to leave them out of the Association, which is the farthest that they have a right to go in such cases. Their meeting at Chelmsford, Sept. 11, 1787, was not interrupted with such things. Yet when they met at Sturbridge, Sept. 9, 1788, a complaint was brought against the majority of another church, who had withdrawn from their minister and a part of their brethren, and the majority were left out of the Association, and the minister with the minority were recommended as the church. But as this was going too far, so the effects have been very unhappy ever since. And when the Association met again at Sturbridge, Sept. 8, 1789, another minister made hard attempts to crowd a complaint against a church into it ; but it was kept out, though with difficulty, and he has been since disowned by all our churches. And all experience hath shown, that a particular church of Christ is the highest judicature that

that he hath established upon earth to carry his laws into execution in his name. And he says, Where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 20. In all earthly governments, the laws are executed in the name of the supreme authority of it, which cannot see but a little of what is done in their name. But the Son of God is present in every church, as well as through the world, by his universal knowledge and power; and if any of his churches leave their first love, and will not repent, he removes the candlestick out of his place. Rev. ii. 1—5.

V. Wise measures were now taken to the southward, to secure religious liberty. A general committee of the Baptist churches in Virginia, presented an address to the excellent Washington, upon his being chosen President of these United States, dated August 8, 1789, in which they said; “When the constitution first made its appearance in Virginia, we, as a society, had unusual struggles of mind, fearing that the liberty of conscience (dearer to us than property or life) was not sufficiently secured. Perhaps our jealousies were heightened, on account of the usage we received in Virginia, under the regal government, when mobs, bonds, fines and prisons, were our frequent repast.” President Washington returned them an answer, wherein he said, “If I could have entertained the slightest apprehension that the constitution framed in the convention where I had the honour to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it.” And he said to those Baptists, “While I recollect with satisfaction, that the religious society of which you are members, have been, throughout America, uniformly and almost unanimously the firm friends of civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe, that
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they will be the faithful supporters of a free, yet efficient general government.”* And the next month the Congress proposed a number of amendments to our federal constitution, one of which says, “Congress shall make no law, establishing articles of faith, or a mode of worship, or prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition to the government for a redress of grievances.” This was dated Sept. 23, 1789; but the Massachusetts legislature were so far from adopting of it, that we cannot find any record of any debates upon it. When this State was since sued, before the federal court at Philadelphia, our legislature was called together upon it, who instructed our members in Congress to use all their influence to procure an amendment of the constitution in that respect, and it was effected, and the amendment was readily adopted by the Massachusetts legislature; but the amendment about liberty of conscience is kept out of sight. But in vain do they think to hide their iniquity from the eternal God, who is no respecter of persons, but will reward every man according to his works. And the above testimony in favour of the Baptists in general, is confirmed by experience, and by the nature of things. For where no person can be made a member of the church, without his own consent, and each one can withdraw from it when he will, all cruel oppression is excluded. And such churches are not accountable for any over whom they have no power. Yet all the Baptists in Europe and America, have often been reproached with the *madness* of Munster, in 1533, where they tried to support their religion with the *sword*. Though the parliament of England revolted from the Pope the same year, and set up their king as the head of the church. And all men who love

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* Leland's Virginia Chronicle, p. 47, 48.

the wages of unrighteousness, are guilty of *madness*. 2 Peter ii. 15, 16. But they who are guilty of it, are commonly false accusers of all who soberly refuse to have fellowship with them therein. And the prophecy is fulfilled, which says, I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. Rev. xiii. 11, 12. The two horns are, undoubtedly, the officers of church and state, uniting their influence in schemes of power and gain, under the name of religion and government. The sword of the Spirit, which is the word of God, gave the first beast a deadly wound, when the pure doctrine of salvation by grace was proclaimed in the reformation. But that doctrine, and the government of the church of Christ by his holy laws, are as much opposed now by Protestants, as ever they were by the church of Rome. And how little do the people of New-England now act according to the high opinion that others have entertained of them? For an excellent author in South-Carolina, speaking of the beginning of the war in 1775, says, "It was a fortunate circumstance for the colonies that the royal army was posted in New-England. The people of that northern country have their passions more under the command of reason and interest than in the southern latitudes, where a warmer sun excites a greater degree of irascibility. One rash offensive action, against the royal forces at that early period, though successful, might have done great mischief to the cause of America. It would have lost them European friends, and weakened the disposition of the other colonies to assist them. The patient and the politic New-England men, fully sensible of their situation, submitted to many insults, and
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bridled their resentment." And he also says, "It was one of the peculiarities of these new forms of government, that all religious establishments were abolished."* They were so in the southern States, but this is obstinately refused in New-England, to their unspeakable shame in foreign parts. Yea, the example of our Lord and Saviour is here openly rejected, lest their darling traditions should come down.

VI. For in January, 1790, a book was published in Boston, entitled, "The Baptism of Jesus Christ *not* to be imitated by Christians." It was written by two ministers in the county of Worcester. Their argument is, that John was a priest in the church of Israel, and that when he baptized Jesus, he initiated him into the office of the priesthood, to make atonement for sin, which none can do but the Son of God. And they say, "It will not be denied by any, that the words washing and baptism are of like import.—The baptism of Christ then must be considered as the fulfilment of the law of priestly consecration." Yet as Aaron and his sons were to wash their hands and feet, these men say, "Is it not almost certain that Christ was not plunged all over in water?"† Answer, Moses was to bring Aaron and his sons unto the door of the tabernacle, and to *wash* them with water. This was done once by Moses, at their consecration. But Aaron and his sons were to wash their own hands and feet, from time to time. Exod. xxix. 4. xxx. 19, 21. Lev. viii. 6. In the first case there is no mention of hands and feet. Moses washed them all over. But if washing their hands and feet was baptism, then Aaron and his sons were *anabaptists*. Yea, and they baptized themselves too, which is opposite to all ideas of gospel baptism. Neither had John any right by the law of Moses to con-

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* Ramsay's History of the American Revolution, vol. I. p. 186, 355.

† Essay of Fish and Crane, p. 8, 20.

secrete Jesus as a priest in the Hebrew church. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a *carnal* commandment, but after the power of an *endless* life. Yea, he is of an *order* above Abraham; and the priesthood of Aaron is *disannulled*. Heb. vii. 5—19. And his children say joyfully to him, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy *blood*, out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings* and *priests*, and we shall reign on the earth. Rev. v. 9, 10. So Peter says to all who are born again, Ye are a chosen generation, a *royal priesthood*, an holy nation, a peculiar people. 1 Pet. ii. 9. By the death of Christ he disannulled all claims to power by natural birth, and united the great offices of priests and kings in his church, in those who are born of the Spirit. Jesus is the only law-giver for his church, and his children are the only executors thereof in his name. And God says, Beware lest any man spoil you through philosophy and vain *deceit*, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily; and ye are *complete* in him, who is the HEAD of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; *buried with him in baptism*, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. ii. 8—12. Yet philosophy and vain deceit hath prevailed so long, that it is now denied that Christians should imitate the baptism of Christ, because the ceremonial law was
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not abolished until his death. But the same men hold infant baptism from the covenant of circumcision, which was the foundation of the national church of Israel. Yea, Mr. Fish, one of the authors of this book, published one before, in 1772, which he called *Japheth dwelling in the tents of Shem*, from Gen. ix. 27; in which he went back ten generations before Abraham, for a warrant for infant baptism. And their essay now, to prove that the baptism of Christ is not to be imitated by Christians, hath been so pleasing to the world, that it hath passed three editions.

VII. And the folly of men in other respects is daily exposed. For the law in Connecticut, called, "An act for securing the rights of conscience in matters of religion, to Christians of every denomination in this State," proved to be so ineffectual to their purpose, that they made an addition thereto in May, 1791. By this addition no certificate could be *legal*, until it was approbated by two justices of the peace, or only by one if there was no more in the town where the dissenter lived. Thus the civil authority in the uppermost religious party in their State, were to judge the consciences of all men who dissented from their worship. And when they had done it, the act says, "Which certificate, upon being lodged with the clerk of the ecclesiastical society in which such dissenter dwells, shall thereafter, so long as he shall attend the public worship of the church or congregation to which he has joined himself, and shall continue to pay such his proportion, towards the support of the public worship and ministry thereof, exempt him from all civil obligation to the society from which he dissents, excepting taxes granted before the same such certificate is lodged with the clerk of said society as aforesaid." And this is a plain imitation of the British parliament, who resolved in 1775, that they would not tax any colony in America, who should raise as much money among themselves for the

the support of government, as the parliament judged that they ought to, as long as they did so, and no longer. But as God hath delivered us from that tyranny, how can any submit to a like tyranny over the consciences of men? For a freehold rated at fifty shillings, or forty pounds in the common list, gives every inhabitant in Connecticut the power of voting for their legislature, and of being elected into it. And all the privilege that their churches have, in the choice and support of their ministers, is that communicants may vote with the rest of the congregation in these affairs, if they have not so much estate as is required of voters for rulers, and are twenty-one years of age. But a great part of their ministers and churches readily receive persons into their communion, without any evidence of their being born again. And for one party of such men to assume the power of judging the consciences of all who dissented from their worship, alarmed many in all parts of the government, and they drew up a remonstrance and petition, in which they said, "We cannot find that Jesus Christ or his apostles ever gave orders to civil rulers to establish the Christian religion at large, much less one distinguished denomination, who profess it, and use the civil law to support its doctrines, forms or preachers; or that the subjects of Christ's kingdom (which is not of this world) should acknowledge any ruler but Christ alone, in religious concerns. And we long to see religion left entirely in the hands of Christ, to be governed alone by his laws; that the grand controversy may be decided, whether religion is such an adjective that it cannot stand of itself, or so important that it will support itself upon its own merits, and all who trust in it." This produced a repeal of said law, in October, 1791; though they then made another, to allow every man to give in his own certificate, if he dissented from the ruling sect.

VIII. The

VIII. The uppermost party among Christians have ever had the command of all colleges, to educate religious teachers, as well as other men of superior learning, until very lately. Even in 1780, no ministers but *Congregational* ministers were allowed to be overseers of the university at Cambridge, by the Massachusetts constitution of government. And great sums have been given to that university by the government, from time to time, ever since it began in 1638. But as Providence and Rhode-Island colony was planted by men who were banished from the Massachusetts, because they conscientiously dissented from the use of force in religious affairs, and that colony suffered amazingly from neighbour colonies for more than an hundred years, the people therein have grown up with great prejudices against colleges, and against obeying the laws of Christ for the support of his ministers. But as a minister died this year, who hath done much towards removing those prejudices, I shall give a concise account of the affair. Mr. Isaac Eaton, who was pastor of the Baptist church at Hopewell in New-Jersey, from 1748 to 1772, set up a school for the education of youth for the ministry, as well as for other callings, in 1756, and kept it for eleven years. One of his scholars was Mr. James Manning, who went from his school to the college at Princeton, where he took his first degree in September, 1762. And as the Philadelphia Association were for erecting a college in Rhode-Island government, they fixed their eyes upon him as a proper leader in the affair. He therefore called in at Newport, on his voyage to Halifax, in July, 1763, and proposed the matter to a number of Baptist gentlemen, who readily concurred therewith; and as they had a high opinion of a learned Congregational minister among them, they desired him to make a draught of a charter for a college in that government. It was proposed to take in some members

bers of the several denominations among them, but that the Baptists should always be the majority of the corporation. He drew a charter which appeared to be upon this plan, and it was introduced into their legislature; but a Baptist gentleman discerned that there was a door left open for the Congregational denomination to become the majority hereafter. Therefore the charter was not then passed into a law; and when their legislature met again, the charter was not to be found. When this was heard of at Philadelphia, two gentlemen were sent from thence, who assisted in drawing a new charter, which was established by the legislature of Rhode-Island in February, 1764; and Mr. Manning removed to Warren in the summer following, to preach to a Baptist church newly formed there, and to begin the school.

IX. In September, 1765, he was chosen president of the college, and diligently attended to the duties thereof, until seven young gentlemen took their first degree there, September 7, 1769. One of them was afterwards a member of Congress, and then a general in the American army, and lastly a judge of the courts in our western territory, where he died. Three of them are now useful Baptist ministers. In February, 1770, the corporation concluded to remove the college to Providence, where a large brick house was erected for the purpose, entirely by personal generosity; and education was well carried on there, until the British troops came to Newport in December, 1776, and our army came to Providence to oppose them, and used the college edifice as a barrack. After these obstructions were removed, president Manning engaged again in the work of education for a little while, and then said edifice was seized, by the order of a council of war, for a French hospital, on Lord's day, June 25, 1780, while Dr. Manning was gone to preach

preach in town, and they held it till May 27, 1782. And although no government upon earth ever gave any thing towards that building, yet no recompense has ever been obtained for the great damages which were done to it by government.* However, president Manning, being encouraged by the friends of the college, heartily engaged again in his public work, and learning flourished under his administrations, and the Baptist church in Providence enjoyed many blessings under his ministry, until he was suddenly called out of our world, July 29, 1791, in the 53d year of his age. He was so well esteemed in the government, that he was elected a delegate to Congress in the spring of 1786, which office he accepted for six months, in hopes of obtaining a grant from thence to indemnify the college at Providence. But though he was highly esteemed in that honourable body, yet it was then out of their power to do justice in this case, as well as many others. Neither could president Manning obtain the whole of his salary for many years, which was to be paid out of the interest of money that was collected elsewhere, and was lent to Rhode-Island government. His perseverance, therefore, in the midst of so many difficulties, and his rising above them all in faithfulness and kindness, will endear his memory to the latest posterity. And these things demonstrate to all men, that the principles of believers' baptism, and of equal liberty of conscience, are more friendly to true learning and knowledge, than any party schemes of religion ever were, or ever can be. For all loving of self above God and our neighbours, though covered with a mask of religion or government, can never make the subjects of it willing to have their real character seen.

X. And how is this love of self now exposed in our country? For the first Congress upon our new constitution met in March, 1789, and made laws
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* Though there is some hope of it soon from Congress.

to regulate the trade of America, which revived public credit, and the merchandise of this country was carried round the world. Also the creditors of government were encouraged to bring in their notes to the loan offices that were appointed in each State, where the interest of said notes was cast up to the close of 1791; after which new notes were given out, of three denominations. The first were to carry the interest which was formerly promised, the second but half so much, and the third were to pay no interest at all for ten years. But who would trust any single man in the world, if he should act in this manner? Surely no man upon earth could obtain credit and esteem in such a way. And our Lord Jesus Christ, who requires the gospel ministry to be committed to *faithful men*, says, If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he *abideth faithful*; *he cannot deny himself*. 2 Tim. ii. 2—13. This is the only line of succession for his ministers. But deceitful men in every station imagine that the security of a whole government is so much stronger than the promises of individuals, that they say, Cast in thy lot among us, let us all have one purse.—Their feet run to evil, and make haste to shed *blood*. This God says of *all the world*. Prov. i. 14, 16. Rom. iii. 15, 19. How vain then are all the arguments which are advanced against the universal depravity of mankind? Yea, or against the power of God in changing the heart, who says, Turn ye at my reproof; behold I will pour out my *Spirit* unto you, and will make known my *words* unto you? But all men who *hate knowledge*, and will not choose the *fear* of the Lord in this life, will cry in vain for mercy, when destruction cometh as a whirlwind. Prov. i. 23—29. The several funding systems established by government, as well as supporting religious teachers by compulsion,

pulsion, have been productive of oppression and injustice ; and Jehovah says, Hear ye that are far off what I have done ; and ye that are near, acknowledge my might. The sinners in Zion are afraid, fearfulness hath surpris'd the hypocrites : who among us shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ? He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of *bribes*, that stoppeth his ears from hearing of *blood*, and shutteth his eyes from seeing evil. *Isaiah xxxiii. 13—15.* This is the only way of safety and happiness. But how opposite hereto were the following actions ?

XI. A Baptist church was formed in Barnstable in June, 1771, and when they had given in certificates to the ruling sect, they were generally exempted from taxes to their ministers for ten years. But a fresh revival of religion came on among them in the beginning of 1781, and increased their church and society, until they built a convenient meeting-house, and then ordained a pastor, December 4, 1788. He had preached to them for four years before he was ordained, yet in that time, with three years after, above an hundred and fifty dollars were extorted from that society, for the Congregational ministers of the first parishes in Barnstable and Yarmouth. In January, 1790, a collector in Barnstable took away a good horse from one of the committee of that Baptist society, for a ministerial tax of less than two dollars ; and though he offered to return a small part of the value of the horse, yet the Baptist gentleman refused to receive it, and so to have fellowship with their works of darkness. But those cruel oppressions were pursued, until the committee of the Warren Association met at Boston, January 24, 1791, and wrote to the officers of those two parishes in such a manner, that they have generally refrained from taxing the
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Baptists to Congregational ministers since, though they have not returned the money which they had before unjustly taken from them. The west parish in Barnstable, and many others through the country, have not made distress upon the Baptists for the support of parish ministers, as these have done. And our rulers give Baptist ministers the same power to marry people, and to be exempted from civil taxes, that they do to other ministers. But they have not yet gone so far as a king of Persia did, who gave liberally for the house of God out of his own treasures, and exempted the ministers of the sanctuary from civil taxes, without imposing any ministerial tax upon the people. Ezra vii. 11—24. And we have no evidence that God ever allowed any rulers in Israel to use any secular force for the support of his priests in their church; but when two priests sent their servants to the people with this language, Thou shalt give it now; and if not, I will take it by *force*, they were both slain in one day, and their father's neck was broke. For God had said, Them that honour me, I will honour, and they that despise me shall be lightly esteemed. 1 Sam. ii. 16, 30. iv. 11, 18. And how far are teachers from honouring our Lord Jesus Christ, if they refuse to be content with all the good things that his laws and influence will give them!

XII. Imprisonments and spoiling of goods, for the support of Congregational ministers in Rehoboth, for thirty years, had brought that sect to be the minor part of the inhabitants of the town; therefore they obtained liberty to sell their ministerial lands, and an act of our legislature in 1762, to incorporate the committee who should be annually elected in each parish, to manage that fund of money, and what should be added to it by subscription, so that the interest thereof might support their ministers. And it was supposed that as long as this act continued in force, they had no right to tax all the inhabitants to them,

them, as they had before done. And this appeared the more necessary, because Mr. Samuel Peck was ordained the pastor of a Congregational church in Rehoboth, October 8, 1751, who refused to have any fellowship with those who used tax and compulsion in that affair; and he ministered to them until he died, November 26, 1788, Æt. 82. But the sinking of our public credit, and other means, brought their fund of money in the first parish in Rehoboth down to less than six hundred pounds; and as Mr. John Ellis was installed their minister in March, 1785, with a promise of a salary of an hundred pounds a year, they ventured to tax all the inhabitants to pay it, though he was not elected by a third part of them. And as they paid but little more than the salary of one year in five, he sued the parish for the rest, and recovered judgment against them in March, 1791. But they appealed to the superior court in October following; and they called a parish meeting in September, and offered the use of their meeting-house, and of their fund of money to Mr. Ellis's party, as long as he continued their minister, if they would pay off that debt, and support him, without taxing any who did not choose him; and adjourned for three weeks. But as this offer was not accepted at their next meeting, fifty voters against fourteen voted to shut him out of their meeting-house, and chose a special committee to get Baptist ministers to preach therein. And as they had not got any Baptist minister to preach in it the first Lord's day after he was shut out, he came and demanded it to be opened before two justices of the peace; and because it was not opened, they published an account of it in the Providence news-papers, and called the men *insurgents** who shut him out. The next Lord's day, while a Baptist minister was in the pulpit, he came and interrupted the public worship of God; but he was brought

* A name given to those who resisted our courts in 1786.

brought before a justice of peace therefor, and bound to his good behaviour till the next March court, and Baptist ministers preached in said house all that time. In March he, with difficulty, obtained a release from those bonds, though he could not recover his former place of worship. Therefore his party applied to our legislature in June, 1792, and obtained a repeal of the act of 1762, which invested their parish committee with power to manage their fund of money, and an act to incorporate his party as the Congregational society in the first precinct in Rehoboth. But as they did not obtain the meeting-house nor fund of money thereby, they called a special court for that purpose, August 30, 1792 ; yet judgment was then given against them, which they were so far from yielding to, that they rushed into the meeting-house the next Lord's day, and some of them continued in it night and day for a fortnight ; though others also stayed there and prevented their getting possession of the house. Afterwards Ellis's party called another special court, who gave them possession of said house.

XIII. Now can any man believe, that such proceedings as these have any tendency to promote piety, religion or morality ? Yea, are they not as contrary thereto as darkness is to light ? And these are the natural effects of supporting religious ministers by force. Neither would that little party at Rehoboth have been able to go so far as they have done, if rulers and ministers in general had not viewed it as their own cause. For if one congregation can shut their minister out of their meeting-house when they think proper, another may also, and supporting worship by force will be excluded from our land. And though many have reflected on the Baptists, because that society in Rehoboth called them in to assist in their worship, and to exclude oppressors ; yet the first parishes in Rochester and Wrentham have shut their ministers also out of their meeting-houses, without any

any concern with the Baptists therein. And it daily appears, that the ruling party in our land, as well as through the world, are trying to grasp the honours and profits of religion to themselves, while they deny the *power of godliness*. And the doctrines of grace, and the order of the first churches in New-England, are trampled upon through the country. Of this we have a notable instance in the town of Taunton, the capital of Bristol county. As a number of leading men in that town disliked the preaching of their minister, they informed the parish that they had no right to vote him any salary, because they were the minor part of the inhabitants of the town; and, after several meetings, a council was called, and he was dismissed, near the close of 1790. After which they obtained an incorporation as the Congregational society in Taunton, with power to settle and support ministers by tax and compulsion; only if any man therein desired to withdraw from them, he might go to their clerk at the end of the year, and get his name out of the list, and be free from them for the future. But any number of men can form a stronger society than this, without putting our government to such vast costs as have been laid upon us in such affairs. And it soon appeared, that said society and the first Congregational church in Taunton could not agree in calling another minister; therefore another church was formed, in open *separation* from the first church in Taunton, and they called a minister who was so disagreeable to the first church, that they went and built another meeting-house, and called another minister to preach to them. But the new party sent for two ministers out of Boston, and obtained ten more from various parts of the country, to give a sanction to their proceedings. And in a Boston paper of May 25, 1792, it was said, "Wednesday, the 16th instant, the Rev. John Foster was installed to the pastoral care of the first Congregational church and society

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ty in Taunton." And the same was declared in a Providence paper ; though the church in which he was installed was constituted that year, and the society the year before. And was not this *lying* in religious affairs ? And in the winter following a church was formed in Pomfret in Connecticut, and a minister was ordained therein, in open separation from the first church in that town.

XIV. Yet in the Election Sermon at Boston, May 30, 1792, the ministers in general, who are supported by law in our country, are called, "The Christian *priesthood*."* And a book was published there this year, the whole labour whereof was to prove that all the children of professors of Christianity are born in the church, and ought to come to the Lord's supper, if they are not openly scandalous, whether they are satisfied that they are born again, or not. And the author says, "It is the will of God that many be admitted into the church who are not in *heart* friends to him. And if the greater part be of this character, can we imagine that the true interests of Christ's kingdom are in any danger, while Christ has his *enemies* as much in his power as any, and can use them as his instruments, or restrain them, or make them his willing people, or cut them off, whenever he pleases ?"† It is readily granted that Christ has all the world under his power, but his revealed will requires a profession of saving faith of all who are received into his church ; and they who imagine that he allows his *enemies* to come into it, implicitly put him beneath all rational men. For all such men, be they never so deceitful themselves, yet endeavour to guard against enemies in their own families and societies. And Jesus says, I am the *door* : by me if any man enter in, he shall be *saved*. But he assures us, that they who climb up some other way are *thieves* and *robbers*.

* Tappan's Sermon, p. 9.

† Hemmenway's Discourse concerning the church, p. 50.

robbers. John x. 1—9. And he requires us to contend earnestly for the faith, against men who *creep* in unawares, and turn the grace of our God into lasciviousness. Jude 3, 4. Yet another book, which had six editions in about two years, received the sixth edition at Boston, in the beginning of 1793, which represents all ministers among us as wolves in sheep's clothing, who were not ordained by ministers who received their office power by succession from Europe. And the author says, "It is by no means necessary, that, by historical deduction, we should prove an uninterrupted succession; we have a right to presume it until evidence appears to the contrary. If any say, the succession has failed, the burthen of proof must lie wholly on them.—It is well known, that the first ministers in the country were ordained in England by men whose authority is not controverted."* Thus he builds his scheme upon negatives; but God says, Who hath *required* this at your hand to tread my courts?—Your hands are full of *blood*. Isaiah i. 12, 15. And how much hath this been the character of all national churches? And can *bloody* hands convey the Holy Ghost to others?†

XV. After the Babylonian captivity, the priests who could not shew a *register* of their lawful descent from Aaron, were, as *polluted*, put from the priesthood, until a Priest stood up with Urim and Thummim. Ezra ii. 62, 63. The words signify *light* and *perfection*, which is found only in the Son of God,

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* Lathrop's Discourses on Matt. vii. 15, 16. p. 56, 63.

† An eminent author who lately lived in Italy, the head of the church of Rome, says, "To the art of printing it is owing, that the atrocious crimes of our ancestors, who were alternately slaves and tyrants, are become less frequent.—They may contemplate the effects of what was so improperly called ancient simplicity and good faith; humanity groaning under implacable superstition, the avarice and ambition of a few staining with human blood the thrones and palaces of kings, secret treasons and public massacres, every noble a tyrant over the people, and the ministers of Christ bathing their hands in blood, in the name of the God of all mercy." *The marquis Beccaria on Crimes and Punishments*, p. 25, 26. Yet an external succession of ministerial power, through all that blood and wickedness, is still held fast by many in Europe and America.

who is the Author of eternal salvation unto all them who obey him. And to such it is said, Therefore leaving the principles of the doctrine of Christ, let us go on unto *perfection*; not laying again the *foundation* of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Heb. v. 5—9. vi. 1, 2. Now the principles of repentance from dead works, of faith in the Son of God, of resurrection of the dead, and of eternal judgment, were never known by men but by pure revelation from God; and the same is true of regeneration, and of justification by our sins being laid upon Christ our sacrifice. For God saves us by the *washing* of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour. Titus iii. 5, 6. And the word *baptisms*, here in the sixth chapter, is rendered *washings* in the ninth, which speaks of a more *perfect* tabernacle, in which Christ, through the eternal Spirit, offered himself without spot to God, to purge the conscience from dead works to serve the living God. For by one offering he hath *perfected* forever them that are sanctified. Heb. ix. 10—14. x. 14. God required the *laying on of hands* upon offerings for sin, not less than nine times in the law of Moses. Levit. i. 4. iii. 2, 8, 13. iv. 4, 15, 29. xvi. 21. Numb. viii. 12. And an inspired prophet says, All we like sheep have gone astray; we have turned every one to his own way, and the Lord *laid on him* the iniquity of us all. Isaiah liii. 6. And Jesus said, I lay down my life for the sheep. John x. 15. And Peter says, His own self *bare our sins* in his own body on the tree. 1 Peter ii. 24. And this *foundation* is never to be *laid again*. The gospel ordinance of baptism is always in the singular number, but the washings under the law were many. And God says to his children, There is
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one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. iv. 4—6. But the holding to an external laying on of hands upon officers, as a foundation point in ministerial authority, hath made them lords over God's heritage, in every age, and in every country where the Christian name hath been known. And holding to the laying on of hands upon every member, after baptism, hath caused great divisions among the Baptists, which should put all upon examination of this point. Laying on of hands upon officers in ordination, is no more than a solemn swearing of them to be faithful in their work, and civil rulers are also inducted into their offices by an oath, after the people have given them their power, which they can take away again at appointed times. And this was the original plan of the Congregational churches in New-England; only none were allowed to give ministers their power, but those who were judged to be real Christians.

XVI. The first church in Dorchester, with Mr. Wareham their minister, removed up to Windsor, and began the colony of Connecticut, in 1635, in which year Mr. Richard Mather came over to Dorchester. And on April 11, 1636, a meeting was held there for the purpose of gathering a new church; but it was not then done, because the rulers and ministers present were not satisfied with the experiences of the most of the persons who were to be of the church. "Most of them had burdened their comfort of salvation upon unsound grounds, viz. Some upon dreams and ravishes of spirit by fits; others upon the reformation of their lives; others upon duties and performances, &c. wherein they discovered three special errors. 1. That they had not come to hate sin because it was filthy, but only left it because it was hurtful. 2. That by reason of

this they had never truly closed with Christ (or rather Christ with them) but had made use of him only to help the imperfection of their sanctification and duties, and not made him their sanctification, wisdom, &c. 3. They expected to believe by some power of their own, and not only and wholly from Christ." And in 1639, their legislature punished a minister and some people at Weymouth severely, for attempting to gather a church there, in which "all baptized ones might communicate without any farther trial of them."* This account was given by governor Winthrop, one of the greatest and best men then in New-England. And as no men had a vote in the choice of ministers but communicants in their churches, so they held the power of ordination to be in each church. Mr. Cotton said, "The power of the ministerial calling is derived chiefly from Christ, furnishing his servants with gifts fit for the calling; and nextly from the church (or congregation) who, observing such whom the Lord hath gifted, do elect and call them forth to come and help them." Again he says, "Though it be our manner (and as we believe according to the word) that every church chooseth and calleth their own ministers, and ordaineth them by the presbytery of the same church; yet if the presbytery of other churches commend a minister to a vacant church, and upon the acceptance of the church, if the presbyters of those churches do ordain him, with the consent of the church, we do not profess that this is no calling of Christ, or that these are no ministers of Christ."† And the next year they said in the Cambridge platform, "In such churches where there are elders, imposition of hands in ordination is to be performed by those elders. In such churches where there are no elders, imposition of hands may be performed by some of the brethren

* Winthrop's Journal, p. 98, 171.

† Answer to Williams, part second, 1647, p. 82, 131.

brethren orderly chosen by the church thereunto. —Nevertheless, in such churches where there are no elders, and the church so desire, we see not why imposition of hands may not be performed by the elders of other churches.” They also say, “In case an elder offend incorrigibly, the matter so requiring, as the church had power to call him to office, so they have power according to order (the council of other churches, where it may be had, directing thereto) to remove him from his office.”* Now it is a known rule in grammar, that though a parenthesis is useful in its place, yet the sense is complete without it. But in our day, most of those who are called Congregational ministers, deny the church’s power to ordain or dismiss them, unless a mutual council direct thereto. Thus they have gone off from the first principles of Congregational churches, while they hold the name for worldly ends. But Mr. William Hubbard, in his manuscript history, written in 1680, says, “There is no jurisdiction, to which as such particular churches are or ought to be subject (be it placed in classes or synod) by way of authoritative censure, nor any church power, extrinsical to the said churches, which they ought to have dependence upon any other sort of men for the exercise of.” And Mr. Jonathan Mitchel of Cambridge had before said, “The over enlarging of full communion, or admission of persons thereto, upon slight qualifications, without insisting upon the practical and spiritual part of religion, will not only lose the power of godliness, but in a little time bring in profaneness, and ruin the churches, these two ways. 1. Election of ministers will soon be carried by a formal looser sort. 2. The exercise of discipline will by this means be rendered impossible. Discipline falling, profaneness riseth like a flood. For the major part, wanting zeal against sin, will foster licentiousness.

* Platform, chapters ix, x.

licentiousness. It is not setting down good rules and directions, that will save it; for the specification of government is from men, not from laws. Let never so good a form of government be agreed upon, it will soon degenerate, if the instruments who manage it be not good."* Mr. Mitchel died in 1668, when he had no idea of their admitting any men to a governing vote for pastors of churches, but communicants therein; and he gave these weighty reasons against receiving any to communion without good evidence of their being godly persons; and Dr. Increase Mather dedicated these things to the college at Cambridge in 1697, of which he was then president. And how can any men reasonably complain of the Baptists for their holding fast the good principles of our fathers, and renouncing their mistakes? Especially the laying of bands upon children before they could choose for themselves, and forcing all to support such worship? Had it not been for these two evils, the characters of the fathers of New-England would outshine almost any men who have lived in latter ages. Indeed the fathers of Plymouth colony renounced all the use of force to support their ministers.

* Dedication of Mitchel's Life, p. 17, 18.

CHAP. III.

- I. *They who deny Infant Baptism are compared to Balaam.* II. *Evidence that the Covenant of Circumcision is repealed.* III. *The Error of Balaam described.* IV. *Mistakes of good Men corrected.* V. *The Covenant with Abraham opened.* VI. *Corruptions at Providence exposed.* VII. *And also at Rochester.* VIII. *The Importance of having the Government of Church and State distinct.* IX. *Tyrannical Power grows weaker in our Land.* X. *Marks of false Teachers considered.* XI. *Extracts from Williams and Cotton.* XII. *And from Mather, about Congregational Churches.* XIII. *A concise View of the present State of Government and Religion.* XIV. *Many practically deny that Christ is come.*

I. **H**AVING described the first principles of Congregational churches, let us see how they are now held by eminent men. A book was published in Boston in the beginning of 1793, which hath had a most rapid sale, wherein are the following things. The author says, “The apostles, when they first began to administer Christian baptism, and form a church, baptized none but such who *gladly received the word*. Acts ii. 41. When the eunuch desired to be baptized, Philip said, *If thou believest with all thine heart, thou mayest*. Acts viii. 37. This implies that he was not qualified for baptism, or a fit subject of that ordinance, unless he were a true believer in Christ; and that he could not baptize him, unless he professed and appeared to be such a believer.”* But in order to find a warrant for infant baptism, he goes back to the covenant of circumcision which God made with Abraham,

* The System of Doctrines, contained in divine revelation, explained and defended. By Samuel Hopkins, D. D. Pastor of the first Congregational church in Newport. Vol. II. p. 306.

Abraham, and holds that it never was repealed. And, after much labour to prove this point, he says, "They who are expecting and demanding, that Christ or his apostles should expressly renew and enjoin on Christians, the appointment and command of God, to apply to the infants of believers the initiating seal of the covenant, in order to warrant men to do it; refusing to acquiesce in the decision of this point, which God had already made; *if the argument above be conclusive*, are imitating Balaam, who did not rest satisfied with the decision which God had once made, respecting his going to curse Israel, but expected and required that God should speak again, if he did really forbid his doing it."* These are the words of a minister who hath made such additions to Calvinism that his plan is called Hopkintonianism through America. And *if his argument is conclusive*, the Baptists are some of the worst men upon earth, as Balaam was such an one. But if he is entirely mistaken, and God hath disannulled the national covenant which he made with Abraham, it is very hurtful for any to hold the contrary. It is therefore of great importance for all to have right ideas of this subject. And the following considerations are offered for that end.

II. First, Abraham had no right to circumcise any stranger, until he had bought him as a *servant for money*. Gen. xvii. 12, 13. But God says to his children, Ye are bought with a *price*, be not ye the *servants* of men. 1 Cor. vii. 23. And he says to his ministers, Feed the church of God, which he hath *purchased* with his own *blood*. Acts xx. 28. He also says, Ye have sold yourselves for nought, and ye shall be redeemed without *money*. And this is the *gospel of peace*. Isaiah lii. 3, 7. Rom. x. 15. Thus do the apostles explain the prophets. Secondly, The children of Israel had no right to receive strangers into the church by households, until *the day* in which they came

* Ibid. p. 218, margin.

came out of Egypt, when the passover was instituted. And then God said, Every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. Exod. xii. 44—48. Circumcision and the passover were as binding upon servants as children; and both ordinances pointed to the *blood* of Christ, which he was to shed for his people. And, in reference to that, God said, Behold, the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah; *not according* to the covenant that I made with their fathers in *the day* that I took them by the hand, to bring them out of the land of Egypt. Jer. xxxi. 31, 32. And an inspired apostle says, In that he saith, A *new covenant*, he hath made the first *old*. Now that which decayeth and waxeth old is ready to vanish away. He taketh away the *first*, that he may establish the *second*. Heb. viii. 7—13. x. 9. And can old and new, first and second, mean but one covenant? Surely no. Thirdly, *Circumcision* is the name which God gave to his covenant with Abraham. Acts vii. 8. And though Jews and Mahometans are still zealous for it, yet all Christians allow that circumcision is repealed. But after the apostolic age, men took away the name which God gave to that covenant, and added the name *grace* to it; and they held that *dominion is founded in grace*. And from thence the nations have made *merchandise* of all the vanities of time, and of *slaves and souls of men*. But the *plagues* of Babylon will come upon all men who *add* to the word of God, and take away from the *words* of his book, if they refuse to come out of that practice. Rev. xviii. 4—13. xxii. 18, 19. And there is not a word in all the bible for bringing any child to baptism without his own profession of faith in Christ, nor for forcing any man to support any religious minister; and all national churches are built upon these two superstitions. Fourthly, Circumci-
sion

sion was the shedding of *human blood* ; and when Abraham received it, it was a *seal* of the righteousness of the faith which he before had in Christ, in whom believers are *justified by his blood*. Rom. iv. 11, 23. v. 9. Gal. iii. 16. Gen. xv. 6. xvii. 24. It was a *seal* to him ; but neither circumcision nor baptism are ever called seals to any other person in all the bible. But God says to true believers in Christ, In whom also after that ye believed, ye were *sealed* with that Holy Spirit of promise. And he also says, Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption. Eph. i. 13. iv. 30. After believing in Christ, the Holy Spirit seals the merits of his death, and the promises of his grace to the soul. And all believers from the beginning, looked through the *bloody* ordinances which God appointed, to the *blood* of Christ for justification. And after the beast arose out of the bottomless pit, God said, All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb *slain* from the foundation of the world. Rev. xiii. 8. *Force and cruelty* is the general character of the beast ; but Jesus, who is the root and offspring of *David*, will cause all *evil beasts* to cease out of the land. Ezek. xxxiv. 4—25. Rev. xxii. 16. Fifthly, The believing Jews were suffered to go on in circumcision for a number of years after the death of Christ, and then God said to them, If ye be circumcised, Christ shall profit you nothing.—Whosoever of you are justified by the *law*, ye are fallen from *grace*. Gal. v. 2—4. So far was the covenant of circumcision from being the covenant of grace. That bloody sign not only pointed to the death of Christ, but also to the death of all true believers in him. Therefore Paul says, I through the law am *dead* to the law, that I might live unto God. I am *crucified* with Christ, nevertheless I live ; yet not I, but Christ liveth in me : and the life which I
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now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.—The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's, have *crucified* the flesh, with the affections and lusts. Gal. ii. 19, 20. v. 22—24. Adam and Christ are the only two public heads of mankind, as to the great affairs of the soul and eternity. For as by one man's disobedience, many were *made sinners* ; so by the obedience of one, shall many be *made righteous*. Rom. v. 19. For parents to bring up their children in the nurture and admonition of the Lord, is of infinite importance ; but we can find no warrant for any to bring them to baptism without a personal profession of faith in Christ.

III. Let us now inquire what was the error of Balaam ? When God took the nation of Israel to be his church, he was an *husband* unto them. Jer. xxxi. 32. And Moses said unto him, If thy presence go not with us, carry us not up hence. For wherein shall it be known here, that I and thy people have found grace in thy sight ? is it not in that thou goest with us ? So shall we be *separated*, I and thy people, from all the people that are upon the face of the earth. Exod. xxxiii. 15, 16. But Balaam, for an earthly *reward*, taught Balak how to destroy that *separation*. And it was done by the Midianites, among whom Balaam dwelt, who enticed Israel into adultery and idolatry ; and those Midianites were of the posterity of Abraham. Numb. xxv. 6. xxxi. 8, 16. Gen. xxv. 4. And how many children of believers are now guilty of this iniquity ? For covetousness is *idolatry*. Col. iii. 5. And many make a *god* of their belly. Phil. iii. 19. And idolatry is also *adultery* in the sight of God, who said of the church of Israel, Their mother hath played the *harlot* ; she that conceived them hath done shamefully ; for she said, I will go after

after my *lovers*, that give me my bread and my water, my wool and my flax, mine oil and my drink. Hosea ii. 5. All lawful things, but they were sought in an unlawful way. So one apostle says of many teachers and professors, An heart they have exercised with *covetous* practices, cursed children ; who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who *loved the wages of unrighteousness* ; but was rebuked for his iniquity : the dumb ass, speaking with man's voice, forbade the *madness* of the prophet. 2 Peter ii. 14, 15, 16. Another says, Woe unto them ; for they have gone in the way of Cain, and ran greedily after the error of Balaam for *reward*, and perished in the gain saying of Core. Jude 11. And Christ says by a third, I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Rev. ii. 14. Now, since covetousness and luxury are idolatry in the sight of God, and idolatry is also adultery, how many are there in the world who entice Christians into these evils, in order to grasp the honours and profits of religion to themselves ! Yea, and who go out from the ways of God to gratify their *love of the world* ! 1 John ii. 15, 19. These be they who *separate* themselves, *sensual*, having not the *Spirit*. Jude 19. Mystery Babylon is the *mother of harlots*, and abominations of the earth. Rev. xvii. 5. And it is generally held that these things were spoken against heathen idolatry, and against the abominations of the church of Rome. But have ministers in our land come out of those abominations ? For we have before proved that Dr. Stiles and Dr. Lathrop hold to a successive power of office through the church of Rome, and Dr. Hopkins does the same, notwithstanding his great difference from many about the doctrines of grace, and the

the power of godliness. For he says, “A visible church may be very corrupt, and yet be a visible church of Christ, and the public administrations and acts of the officers of it, authentic and valid. And who can prove, that the Pope, and his adherents, were visibly antichrist, and that the church of Rome was visibly not the church of Christ, but a false church, and was really and properly renounced and excommunicated, by the true church of Christ, before the time of the reformation from popery?”* Thus he allows that the church of Rome was a visible church of Christ, until the Protestants renounced her power, and set up national churches, who have now carried blood and slavery round the world, in galleys and gallant ships, as far as the Papists ever did. So God says of the second beast, He causeth all, both small and great, rich and poor, free and bond, to receive a *mark* in their right hand, or in their foreheads; and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a *man*; and his number is 666. Rev. xiii. 16—18. God gave his people *rest*, on the seventh day, in the seventh month, and the seventh year. But the inventions of *men* give no *rest*, in hundreds, in tens, nor in units. The wicked are like the troubled sea, when it cannot *rest*. Isaiah lvii. 20. Raging waves of the sea, foaming out their own shame. Jude 13. They have no *rest* day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Rev. xiv. 11. But our Lord says, Come unto me, all ye that labour and are heavy laden, and I will give you *rest*. Matt. xi. 28. For we which have believed do enter into *rest*. Heb. iv. 3. And how clearly do these things discover the difference between all the believers in Christ,

* Hopkins's System, Vol. II. p. 273.

Christ, and all other men in the world ! For their rock is not as our *Rock*, even our enemies themselves being judges. For they who think to purchase the gift of God with *money*, are in the *gall of bitterness*, and in the *bond of iniquity*. Deut. xxxii. 31—33. Acts viii. 20—23. All the governments of this world are supported by force and money, but the church of Christ is purchased with his own blood, and is governed by his word and Spirit ; and believing in him, and obeying the revealed will of God by the assistance of his Spirit, is the only way of ministerial succession that he has appointed. Yea,

IV. Our author says, “ The church is not a worldly society ; and is not ruled or regulated by civil laws, or the rulers of political, worldly societies : such rulers have no more authority in the church than any other members of it. The visible church is called in scripture, The kingdom of heaven ; the kingdom of God, and of Christ, who says, My kingdom is not of this world.”* How then can any national churches be churches of Christ ? For he says, Whosoever shall not receive the kingdom of God as a *little child*, he shall not enter therein. Mark x. 15. Except ye be converted, and become as this *little child*, ye shall not enter into the kingdom of heaven. Matt. xviii. 3. And the Father says to the Redeemer, This is my *covenant* with them, saith the Lord, My *Spirit* that is upon thee, and my *words* which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and forever. Isa. lix. 20, 21. Which prophecy is applied to future times, when there shall be *life from the dead*. Rom. xi. 15—27. But our author applies it to each believing head of a family.† And in the same place he recites part of another prophecy, which might rectify his mistake in this. Even the

* Hopkins, Vol. II. p. 262.

† Ibid. p. 336, 337.

the place where God says, I will pour water upon him that is thirsty, and floods upon the dry ground ; I will pour my *Spirit* upon thy seed, and my blessing upon thine offspring : and they shall spring up as among the grafs, as willows by the water-courses. One shall say, I am the Lord's ; and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Ifaiah xliv. 3—5. So when God poured out his Spirit, after the ascension of Christ, They who gladly received his word, were baptized. And again he says, *Believers* were the more added to the Lord, multitudes both *men* and *women*. Acts ii. 41. v. 14. Circumcision was only for the *males*, but *females* are equally the subjects of baptism, which proves an essential change of the covenant. And our Lord gave the gospel commission to the *eleven*, who were all born again ; and he said to them, Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things, whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen. Matt. xxviii. 16—20. This promise is only to his children, in the way of obedience to all his commandments. And as the covenant of circumcision gave Israel a right to buy the heathen for servants, and circumcision was only for the males, the gospel says to believers, Ye are all the *children of God* by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 26—29. Abraham was an eminent type of Christ, and none are his spiritual seed but believers in Christ. How great then is the mistake

take of all who put themselves in the place of Abraham! Our author was so far from believing that the Baptists sinned against the light of their consciences, as Balaam did, that he says, "There is reason to believe, that most, if not all, who believe in the baptism of children, and practise it, are more guilty and offensive to Christ, in their treatment of this institution, than the Antipedobaptists are."*

V. And another minister of his sentiments has given further light in this matter, in an answer to Dr. Hemmenway. He observes that the covenant of grace is always the same, under every dispensation thereof, and that a peculiar design of God's promise to Abraham was, "To keep up the visible church, and maintain a constant succession of pious men, in his family, until the appearance of the promised Messiah."† This is undoubtedly true, and a most important truth; for God said of Abraham, I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. Gen. xviii. 19. *He will, and they shall*, was the language of God's covenant with Abraham; but *I will, and they shall*, is the language of the *new covenant*, since the death of Christ. Heb. viii. 10. x. 9. It was the *will* of God that the visible church should continue in the line of Abraham's posterity, until Christ came and died for his people, and then the Holy Spirit was given, and believing Jews and Gentiles were united in his church. And they never were called *Christians*, until believing Gentiles were received into the church without circumcision. Acts xi. 26. Yet, as our author says, "Dr. Hemmenway has followed other writers in arguing from the former dispensations of the covenant

* Ibid. p. 398.

† Emmons against Hemmenway, 1793, p. 27.

nant of grace to the present, and endeavoured to prove what the peculiar duties of believers are under the present dispensation of the covenant of grace, from what they were under its former dispensations. But this mode of reasoning is by no means conclusive. It was the duty of believers under former dispensations of the covenant of grace to offer sacrifices; but can we hence infer, that it is their duty now? It was the duty of believers under former dispensations of the covenant of grace, to circumcise their children and attend the passover; but does it hence follow, that those duties are still binding? or can we justly conclude, that it is the duty of believers now to circumcise their children, or even to baptize them, because it *was once* their duty to circumcise them? The truth is, we must learn the peculiar duties of believers under the present dispensation of the covenant of grace, from the dispensation itself, which enjoins all the peculiar duties which belong to it.—The Christian dispensation, which is allowed to be the freest from types and figures, plainly speaks for itself. And we ought to look into the clear dispensation of the gospel, in order to discover the peculiar duties of believers at this day.”* Yea, and how happy should we soon be, if the gospel light was followed by all, without trying to draw the veil of the law over it? As long as the death of Christ was a future event, the bloody ordinances of the law, and circumcision in particular, were given to many who did not know him; but since his death he says, All shall know me, from the least to the greatest. Heb. viii. 11. And in baptism and the holy supper, all the lawful subjects thereof openly manifest their faith in the death of Christ as a past event, and their engagement to love and live to him all their days. And if it were fully allowed that God hath disannulled the covenant of circumcision which he made

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with

* Ibid. p. 43, 44.

with Abraham, as well as the rest of the law of typical ceremonies, and hath built his church upon a better covenant, established upon better promises, the effects would be very glorious, and silence many controversies. But the holding that the children of believers are born in the covenant of grace, or that baptism can bring them into it, without their own knowledge or choice, is such a *confounding* of grace and works together as holds multitudes in blindness and bondage. And this appears in the following instance.

VI. Mr. Joseph Snow, of Providence, met with a happy change, in the glorious revival of religion in 1741; and he was soon called to preach the gospel, and a Congregational church was formed under his ministry, and he was ordained their pastor, Feb. 12, 1747. A meeting-house was built for them, which was afterwards enlarged, and they became a numerous and honourable society,* and collected a fund of money for the support of their ministers. And as Mr. Snow was advanced in years, and a young minister arrived there from Ireland in the spring of 1791, he was called to assist him in preaching for two years. But in that time he drew off the majority of the church and congregation from the doctrine of sovereign grace, to the way of confounding works and grace together. And as Mr. Snow tried to get him dismissed from them, a majority of the church drew up a number of accusations against Mr. Snow, and attempted to silence him from preaching. But he and his brethren called a council, who fully cleared him from those accusations. And as said teacher was of the Methodist denomination, he could not have a legal right to the property of that Congregational society; therefore he changed his name to that

* His excellency Nicholas Cooke, a member of that church, was chosen governor of the State of Rhode-Island in 1775, and was continued in that office to 1779. He died September 14, 1782. He was a Baptist himself, though in communion with a Congregational church.

that of Congregational ; and a majority of the church sent to four churches in the Massachusetts, and to two in the State of Rhode-Island, for assistance in ordaining said minister in their church. Upon which Mr. Snow, and many of his brethren, sent for another council, to meet at the same time ; and they advised Mr. Snow, and those who held with him, to persevere in their former faith and conduct, and to withdraw their hand of fellowship from all their brethren who had gone off from the same, and refused to return. And this advice was taken, and Mr. Snow and those who held with him warned the other council not to ordain the young minister in their meeting-house. Yet in the face of all this, they went into said house, on October 17, 1793, and ordained him as a *colleague pastor* in that church. A number of that part of the church who were so resolute for the young minister, were Baptists, who had communed with others who were only sprinkled in infancy. But as they could then dispense with one plain law of Christ, so they now could with another, in the manner above described. And in the summer of 1794, Mr. Snow and his brethren were entirely shut out of their meeting-house, because they would not join with a minister whom they viewed as one who *perverted the gospel of Christ*. Gal. i. 7.* At the same time, the ministers in the Massachusetts were for holding fast their power to the last extremity.

VII. The first parish in Rochester settled a minister in 1768, with a promise of two hundred pounds settlement, and eighty pounds a year salary, as long as his pastoral relation to them continued. But his loose principles carried him into such evils, that a mutual council was called there in September, 1791, who judged him to be guilty of gross immoralities ; and another council was called by the church in De-

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cember

* In 1795, a new meeting-house was built for Mr. Snow, by the help of generous persons of various denominations.

cember following, who advised them to dismiss him, which they did, and the parish shut him out of their meeting-house. Yet he held worship with a minor part of the people elsewhere, for two years and an half, and then sued the whole parish for his salary all that time. But as he was cast at the inferior court, he appealed to the supreme judicial court, who met at Plymouth, May 20, 1794; and after the hearing of a whole day, the judges gave their opinion in his favour, but the jury turned the case against him. The judges allowed several Rochester men to be witnesses for said minister, but refused to admit any man from that town as a witness against him, because they said they were interested persons. So in two former cases, when the Baptists sued for their rights, noted men of their denomination were not admitted as witnesses of plain facts. Our second volume, p. 241, 262. But God says, With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. Matt. vii. 2. And how is he fulfilling his word! For taxes to support religious ministers, is taxing men where they are not represented, as no man can answer for another to God in such cases. Yet America has been full of this wickedness; and all the blood that was shed in the American war turned upon this point. And how full is our land now of complaints against our chief rulers, because their property has been taken away by the British powers, and they must sue for it again in British courts? Though those powers are no more interested against America, than every hireling teacher is, against all who refuse to support him. For they bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Micah iii. 5. And how much is this cry now heard in Europe and America? And one of the principles of Congregational churches is, that

that no church act can be consummated without the consent of both elders and brethren.* Which is giving ministers such a power over the church, as our supreme judges have not over the jury. And said minister in Rochester was settled in the name of the king of Great-Britain, and he hath been supported lately by the *carcass* of that authority. But God says, Let them put away their *whoredom*, and the *carcasses* of their kings far from me, and I will dwell in the midst of them forever.—This is the law of the house; upon the top of the mountain, the whole limit thereof round about shall be *most holy*: behold, this is the law of the house. Ezek. xliii. 9, 12. But false men say, Stand by thyself, come not near to me, for I am *holier* than thou. Isaiah lxv. 5. Teachers claim a holy power of office, above the church of God; and in every nation, the ruling sect imagine themselves to be holier than those who have not the power of the magistrate to support their worship. Though God says to his children, This ye know, that no whoremonger, nor unclean person, nor *covetous* man who is an *idolater*, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. Eph. v. 5—7. But how can any church avoid partaking with whoremongers, unclean persons, and covetous men who are idolaters, if they have any fellowship with worship and ministers that are supported by force? For such men have equal votes in government with the most pious men in the land.

VIII. And our Lord and his apostles were very careful to keep the church from interfering with civil government. For when a man desired Jesus to interpose his influence in dividing of an inheritance, he said

* Cambridge Platform, chap. x. sect. 11.

said unto him, Man, who made me a judge, or a divider over you? And he plainly holds forth, that the *leaven of hypocrisy* is promoted by confounding the government of church and state together. Luke xii. 1, 14, 15. And in order to purge the *old leaven* from the church, Paul says, I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or *covetous*, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without, God judgeth. Therefore put away from among yourselves that wicked person. 1 Cor. v. 7—13. Covetousness is here put before idolatry, for it is the *root of all evil*. 1 Tim. vi. 10. And it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. But blind guides strain at a gnat, and swallow a camel. Matt. xix. 24. xxiii. 24. And who can tell how many blind guides there are in our day? And the confounding the constitutions of the Hebrew and the Christian churches together, is the way in which they yoke Christians with the world. But God says to his church, Be ye not unequally *yoked* together with *unbelievers*; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons

sons and daughters, saith the Lord Almighty. 2 Cor. vi. 14—18. And this call is not of a local, but of a spiritual nature. It is not from civil commerce with unbelievers, but from being *yoked* with them in communion in the church, which is the temple of the living God, and is to be governed wholly by his revealed will, under the influence of his Spirit. But where worldly force is used to support religious ministers, it will be conscientiously opposed by the faithful, and villains will hide behind such opposition, and so the government both of church and state are injured. Whereas if all were protected impartially, they who act from heavenly motives would strengthen the hands of civil rulers, and hold up light to draw others out of evil ways, and to guard against all iniquity. And it will yet be said, Look upon Zion the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us. Isaiah xxxiii. 20—22. Now if we consider, that galleys and gallant ships are the greatest engines of war and slavery in all the world, and that they are upheld by national churches, how loud is the call from Heaven to come out and be separate from all such churches!

IX. Indeed Dr. Lathrop, in order to keep up the power of ministers which he pleads for, says, “A Christian church is compared to a household, and to a city, in respect of the order and government, the peace and unity, that ought to be preserved in it. But if every man might assume the office of a teacher at pleasure, where would be the order and unity?

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There would be the same confusion and distraction, as in a State where every one claimed a right to exercise the powers of magistracy.”* But in all the States of New-England, the people can leave their governors, and all their legislators out of office every year, if they please, while all the ministers, who are supported by tax and compulsion, deny the people any such liberty concerning themselves. When the people have elected their rulers, some men are appointed to give them an oath, to be faithful in their offices; and when the church of Christ hath chosen her ministers, she hath a right to call other ministers to ordain them, and to give them a solemn charge to be faithful to God and to his people. But ever since ministers have claimed a power of office above all other men in the world, the government of the churches, the cities of God, has lain waste, to the grief of all pious people. Though the time is coming when our Lord will give such comfort and strength to them who *mourn in Zion*, that he says, They shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities, the desolations of many generations. Isaiah lxi. 1—4. This our Lord applies to the blessings of his Spirit under the gospel. Luke iv. 18, 19. Every church of Christ is a holy city, which has a right to censure and exclude all members and officers who break his laws, and refuse to manifest repentance therefor. And when they shall come to exercise this power faithfully, *independent* of all the powers of the world, such peace will be enjoyed as never hath yet been upon earth. And the power of one sect in our land, to compel all others to bow to them in religious affairs, is daily consuming, by the light and power of the gospel. One evidence of this lately appeared in Medfield. A Baptist church was constituted there in 1776; and they built them a convenient house for

* Discourses on Matthew vii. 15, 16. p. 10, 11.

for worship, and another for the ministry, and they have maintained regular worship among them ever since. Yet all the Baptists in Medfield were lately taxed to the Congregational minister of that town; and one of their committee was seized for that tax, and was imprisoned at Boston, July 2, 1794. But it caused such an alarm in Boston, and the news from thence which reached to Medfield the next Saturday, caused such an alarm there, that two men were sent twenty miles on the Lord's day, who released the prisoner, without his paying the tax, or any costs about it. And very few now in our country will dare to make distress upon any for ministerial taxes.

X. And if the marks of false teachers, which the above author has published, were rightly applied, the church of Christ would soon have such deliverance from their power as she hath not yet enjoyed. For he says, "Another mark of false teachers is an implacable malignity against the standing, regular ministers of the gospel." And again he says, "This sort of teachers are guided by no *line*, and confined to no *measure*; but run from place to place, enter into other men's labours, and build on other men's *foundation*."* Very true; and the word of Christ is daily fulfilled, who said to false teachers among the Jews, Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Matthew xxiii. 15. And we may see at this day, that the Jews have a fixed regard for the law of Moses, and for the land of Canaan; but proselytes to revealed religion, who are not born again, have no fixed rule of conduct, nor any country that can set any bounds to their love of riches, honours or pleasures. Some deceitful men in the church of Corinth, accused Paul of going beyond his authority in what he had written

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* Ibid. p. 29, 31.

ten to that church. Therefore he said, The weapons of our warfare are *not carnal*, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled.—For we stretch not ourselves beyond our *measure*, as though we reached not unto you; for we are come as far as to you also, in preaching the gospel of Christ: not boasting of things without our *measure*, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the region beyond you, and not to boast in another man's *line*, of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 4, 5, 14—18. The line and measure which he spake of was drawn by God himself, and not by any worldly powers. So the same apostle said to another church, I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word or deed, through mighty signs and wonders, by the *power of the Spirit of God*; so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's *foundation*. Rom. xv. 18—20. And can any man believe that the words, measure, line, and foundation, as Paul used them, can justify the use of *carnal* weapons in forcing all people within lines which men have drawn, to support teachers who stand upon worldly establishments? For other *foundation* can no man lay than
that

that which is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. 1 Cor. iii. 11—13.

XI. And the fiery trials of the present day may afford much clearer light than our fathers enjoyed. For they banished Mr. Roger Williams, because he testified against any use of the sword in religious affairs, and against their receiving the grant of American lands from the kings of England. One of his reasons against such things, was what our Lord says of the tares of the field, which Williams held to be the world, and not the church.* But Mr. Cotton said, "It is not the will of Christ, that antichristianity should be tolerated in the world, until the end of the world. For God will put it into the hearts of faithful princes (as they have given their kingdoms to the beast, so) in fulness of time to hate the whore, and to leave her desolate and naked, and to burn her flesh with fire. Rev. xvii. 16, 17."† Williams had before said, "This hating and desolating and making naked and burning, shall not arise by way of an ordinance warranted by the institution of Christ Jesus; but by way of providence, when (as it useth to be with *whores* and their *lovers*) the church of Rome and her great lovers shall fall out; and, by the righteous vengeance of God upon her, drunk with the blood of the saints, these *mighty fornicators* shall turn their love into hatred, which shall make her a poor naked whore, torn and consumed."‡ But Cotton made no reply to this; and how have the nations of Europe now fallen out, and have taken the riches of the national churches, to support war
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* Williams on the Bloody Tenet, 1644. p. 44.

† Cotton on the Bloody Tenet Washed, 1647. p. 42, 43.

‡ Williams, p. 246.

and vengeance against their cruel oppressors ! And is not this eating her flesh, and burning her with fire ? But the fathers of that day were so much afraid of the tyranny of European powers, that Cotton said, “ The Lord keep us from being bewitched with the whore’s cup, lest while we seem to detest and reject her with open face of profession, we do not bring her in by a back door of toleration.”* And Dr. Increase Mather quoted this passage thirty years afterwards, and then said, “ I believe that antichrist hath not at this day a more probable way to advance his kingdom of darkness, than by a toleration of all religions and persuasions.”† This was re-printed in Boston the year after their charter was taken away. But Mather and his brethren were so cruelly persecuted by the ruling powers here, that he went over to England three years after, and thanked the Popish king James, for his declaration for liberty of conscience. After which he believed that our Lord meant the world, when he said, Let both grow together until the harvest.‡ Let all men be equally protected, and no worship be established by human laws, nor ministers supported thereby, and the danger they feared is at an end. Naked Popery is weak in our land. For Mr. John Thayer, who was born in Boston, went to Rome, and joined to their church in May, 1783, from whence he returned through Maryland, and arrived at Boston in January, 1790, and he hath preached up the infallibility of the church of Rome, prayers for the dead, and other opinions of theirs, with very little success. But our greatest danger is from the power of the world over the church of Christ.

XII. Dr. Increase Mather said to the churches of New-England, “ If we espouse such principles as these, namely, That churches are not to inquire into the

* Bloody Tenet Washed, p. 192.

† Election Sermon at Boston, May 23, 1677 ; re-printed 1685, p. 100.

‡ Increase Mather’s Life, p. 58, 110.

the *regeneration* of those whom they admit unto their communion : that admission to sacraments is to be left wholly to the prudence and conscience of the minister : that explicit covenanting with God and with the church is needless : that persons not qualified for communion in special ordinances shall *elect* pastors of churches : that all professed Christians have a right to baptism : that brethren are to have no voice in ecclesiastical councils : that the essence of a minister's call is not in the *election* of the people, but in the *ceremony of imposing hands* : that persons may be established in the pastoral office without the approbation of neighbouring churches or elders ; we then give away the *whole Congregational cause* at once, and a great part of the Presbyterian discipline also."* But declension prevailed for forty years longer, until the churches and the world were much alike ; and then God poured out his Holy Spirit, in the most extensive manner that was ever known in America ; and great numbers flocked into the churches, where ministers favoured the work. Though as a new piece of cloth when put into an old garment will make the rent worse, and new wine will burst old bottles, even so was it with old churches, in which the doings of men were blended with the perfect righteousness of Christ for justification, and the inventions of men with his laws for their government. For by the year 1744, all the ministers in New-England who were supported by the laws of men, were afraid to preach in any parish where another minister was settled against his consent ; which was making ministers *lords* over God's heritage, to gratify their love of *filthy lucre*. 1 Peter v. 2, 3. And separations from such ministers and churches took place from that time, until many embraced believers' baptism, in and after 1749. And a great change hath also taken place in many old Baptist churches. And now loud complaints

* Vindication of Gospel Order, 1702. p. 8.

plaints are made against the Baptists, because they dare not commune in the ordinance of the supper with those who were only sprinkled in their infancy. But how unreasonable are these complaints! For our apostle says, We, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bond woman, but of the free. Stand fast, therefore, in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. iv. 28—31. v. 1. And how can we obey this law of Christ, if we commune with any in the holy supper who were only sprinkled in their infancy? And a late instance may help to shew the evil of such covenants. A man in one of the Congregational churches was convinced that he was not born again, and therefore refrained from coming to the ordinance of the supper. And after he obtained relief in his own mind, he viewed such evils in the church, and his wife also, that they thought they could not in conscience come to communion therein, and refrained from it. The church sent a committee to labour with them, and they requested a dismissal from the church; but instead of it, a censure was sent to them, which said, “With grief of heart we inform you, that we are greatly stumbled at your conduct, in breaking a solemn and sacred covenant with us, in which you bound yourselves, in the presence of the great God, to walk in communion with us. By thus breaking communion with us, you are guilty of the worst kind of perjury. By refusing to attend communion, or even public worship with us, you have unchristianized the whole church, and have really excommunicated

cated us." And after trying to prove this from scripture, and reciting the law of Christ about the power of binding and loosing, they say, "We accordingly have met in the name of Jesus, and in his name we bind you under the censure of its first admonition." This was dated November 28, 1794. The minister who sent them this censure has been a noted advocate for supporting their way by law in our country. But how great must be the bondage of any people, who must come to communion in a society where church and world are bound together, or be accused of the worst kind of perjury? However, the said man and his wife renounced those ways, and were baptized this year, and joined to a Baptist church. And how great is the privilege which we enjoy, to answer a good conscience towards God, in the midst of all the confusions of the world!

XIII. Europe is full of confusion and blood; and America is become so wanton and extravagant, that it cost above a million of dollars, and an army of fifteen thousand men last year, to compel a few counties in Pennsylvania to submit to the taxing power of our government. And the victory over them was accounted so great a favour, that a day of thanksgiving therefor was kept through all these United States, February 19, 1795. But the whole country hath been full of controversy about our public affairs ever since. And are not these the shakings among the nations which God will pursue, until the Desire of all Nations shall come? Hag. ii. 7. All men desire safety and happiness; and this can only be enjoyed under the government of the Son of God, of whom it is said, In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**—I am against the prophets, saith the Lord, that steal my words every one from his neighbour.
Behold,

Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord: Jer. xxiii. 6, 30—32. The precepts and promises of God are ever connected together; and no man hath any more right to any promise which Christ hath made to his ministers, who doth not love and obey him with all his heart, than thieves and robbers have to the property of honest men. John x. 1—9. And how much stealing of his words is there in our land? The Congregational scheme of church government, came as near the gospel plan, as any plan ever did which was upheld by the sword. But a zealous advocate for it lately said, “It is difficult to say what is the present ecclesiastical constitution of the Congregational churches.” And as to their faith, he says, “The body of them are Calvinists; a respectable proportion are what may be denominated Hopkinsonian Calvinists; beside these, some are Arminians, some Arians, a few Socinians, and a number who have adopted Dr. Chauncy’s scheme of the final salvation of all men.”* This account is doubtless true in general, though it is questionable whether there are not more Arminians in the churches who are supported by law in this country, than there are of Calvinists. And vast pains have been taken, both in Europe and America, to persuade the people, that all the wars and tyranny that have ever taken place under the Christian name, have proceeded from the doctrines of Calvinism. For it is well known that Augustine, and other fathers of the church in the third and fourth century, held to the same doctrines which Calvin embraced in

* Morfe’s Geography, 1793, first part. p. 252, 253.

in the time of the reformation from popery. But God says, Woe be to the shepherds of Israel, that feed themselves: should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with *force* and with *cruelty* have ye ruled them.—And as for you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he-goats. Seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? Ezek. xxxiv. 2—18. This is an exact description of the behaviour of false teachers and professors, in every age and country, where revelation hath been known. The love of self, and of earthly power and gain, with ignorance of the infinite perfections of God, and a going about to establish a righteousness of their own, hath caused all the oppressions and cruel persecutions that ever were upon earth. And men have trampled upon the precious doctrines of the gospel, and have defiled the deep waters of revelation, as wantonly and as cruelly as wanton cattle ever did, against the weak or the diseased. But if men in general were willing to be taught of God, and to obey the pure voice of his holy word, such peace and happiness would soon be enjoyed, as they will not now believe to be possible in this world.

XIV. Arians and Socinians, both deny that Jesus Christ is God by nature, and the latter hold him to be no more than man. But there is no such faith as theirs in heaven, nor in hell, nor in heathen dark-

ness. For all the angels of heaven worship Jesus as the Son of God. Heb. i. 6. Luke ii. 9—14. And the devils said, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. And the great philosophers at Athens, the greatest seat of learning in the heathen world, got no further than to erect an altar *to the unknown God*, in the midst of many idols. Acts xvii. 23. So that all men who profess to worship but One God, and yet deny that Jesus Christ is truly God, have corrupted their minds more than the devils ever could do, and have carried philosophy and vain deceit beyond what the old heathens ever did. And God says, These speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Jude 10. It is impossible to harden brute beasts against fear of danger, to the degree that many men harden themselves against the fear of God's wrath in a future world. The cause why earthly governments have no right to admit sureties in capital cases, is because the children of men cannot justly lay crimes upon any innocent person, nor raise a dead one to life, nor change the heart of a criminal. But it is as certain as any truth in the bible, that the Son of God freely gave himself to die for our sins, and that he arose again for our justification, and that he gives the Holy Spirit to change the heart of the chief of sinners, and to guide them in the way of holiness to eternal happiness. And it is not more certain from the word of God, that the righteous will have everlasting life, than it is that all men who die in their sins will have everlasting misery in hell. And all men who hold the contrary, destroy the influence of promises and oaths, more than they do in the church of Rome, where they hold that some men will have their sins purged away after death, by the help of the prayers of the living.

living. Therefore the Congregational churches in New-England, have more pernicious errors held up among them, than there are in the church of Rome. And the apostle John says, Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them. 1 John iv. 1—5. And worldly property is the only qualification for voters in our governments, for rulers and ministers; and yet each parish in Connecticut, is called an ecclesiastical society in the laws by which they support their ministers. That is, they are worldly churches. And though the Massachusetts do not call each parish a church, yet they put the whole power of taxation for religious teachers into the hands of the world, without the least regard to the church of Christ in that respect. In another law, which was made in 1786, the deacons of each church are empowered to receive donations for religious purposes, which they are to manage according to the design of the donors, for the good of the church. And this opens a door for leading a quiet and peaceable life in all godliness and honesty. But the compelling of any man to support any religious teacher whom he doth not choose, is a denial of the authority of Christ. For he says, As ye would that men should do to you, do ye also to them likewise.—For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A

good man out of the good treasure of his heart bringeth forth that which is good ; and an evil man out of the evil treasure of his heart bringeth forth that which is evil ; for of the abundance of the heart his mouth speaketh. And why call ye me Lord, Lord, and do not the things which I say ? Luke vi. 31, 44—46. How do all men practically deny Jesus Christ to be Lord, who refuse to believe and obey him ? For unto the pure all things are pure ; but unto them that are defiled and unbelieving, is nothing pure ; but even their mind and conscience is defiled. They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. Titus i. 15, 16. And all men allow that actions speak louder than words, and also that injuries from professed friends, are more grievous than from open enemies. How full then is the world of the iniquity of denying that Jesus Christ is come in the flesh ? And this is according to the prophecy which says, There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Jude 4. All men who indulge themselves in sin because God is infinitely gracious, are more or less guilty of these evils. And though the national church of Israel was constituted by God himself, yet all orders among them became so corrupt that he said, The best of them is as a briar, the most upright is sharper than a thorn-hedge. Micah vii. 4. And if it was so with a church which God formed, how much more destructive are churches that are formed by the laws of men, enforced by the sword ? How do all men practically deny Jesus Christ to be Lord, who refuse to obey his laws for the government of his church ? But how have the churches increased in our land, who hold him to be their only lawgiver ?

CHAP. IV.

A LIST of the Baptist Churches in the Five States of New-England, for the year 1795.

The first column contains the year in which the church was constituted, as far as it is known; the second the name of the town; the third its distance from Boston; the fourth, the name of their minister, if they have any; the fifth the number of members in each church where it could be obtained.

STATE OF MASSACHUSETTS.

County of Suffolk.

Year.	Town.	Miles.	Ministers.	No.
1665	Boston		Samuel Stillman, D. D.	267
1743			Thomas Baldwin, A. M.	158

County of Norfolk.

1750	Bellingham	34	Noah Alden	51
1769	Wrentham	30	William Williams, A. M.	40
1776	Medfield	20	<i>Edward Clarke*</i>	42
1780	Randolph	16	Joel Briggs, A. M.	58

County of Plymouth.

1756	Middleborough	33	Isaac Backus	91
1757		42	Ebenezer Hinds	29
1761		43	Samuel Nelson	107
1785	Bridgewater	25	George Robinson	53
1788	Marshfield	33		26
1791	Carver	50	John Tripp	52

County of Bristol.

1663	Swansea	52	Charles Thompson, A. M.	150
1693		55	Ruffel Mason	346
1753	Rehoboth	51	Thomas Seamans	45
1762		48	John Hicks	49
1772		48	Jacob Hicks	139

* Those in *Italic* are not ordained ministers.

Year.	Town.	Miles.	Ministers.	No.
1777		40	Jeremiah Irons	56
1780		45		15
1789		42	Aaron Wheeler	36
1794		44	John Peirce Jones	31
1761	Taunton	37	Ebenezer Nelson	55
1769	Attleboro'	32	Laban Thurber	68
1781		38	Elifha Carpenter	49
1772	Dighton	50	Enoch Goff	250
1774	Freetown	48	John Lawrance	20
1781		50	Philip Hathway	50
1774	Ne. Bedford	53	Zaccheus Tobey	18
1781	Dartmouth	58	Daniel Hicks	347
1780	Raynham	37		14

County of Barnstable.

1757	Harwich	84	Abner Lewis	72
1771	Barnstable	74	Enoch Eldridge	58

Dukes County.

1693	Chilmark	99		16
1780	Tisbury	97	David Leonard, A. B.	45

County of Essex.

1765	Haverhill	33	Hezekiah Smith, A. M.	176
	Almsbury	50	Moses Chace	
1785	Rowley	26		50
1793	Danvers	18	Thomas Green	30

County of Middlesex.

1771	Chelmsford	25	John Peckens	95
1780	Newton	9	Joseph Grafton	94
1781	Cambridge } & Woburn }	7 10	Shubael Lovell	84
1789	Weston	14		18

County of Worcester.

1738	Leicester	58	Nathan Dana	45
1749	Sturbridge	65	Zenas L. Leonard, A. B.	96
1762	Charlton	60	David Rathbun	113
1765	Sutton	47	Samuel Waters	52
1786		46		37

1795.] OF NEW-ENGLAND. 95

Year.	Town.	Miles.	Ministers.	No.
1792		41	William Batcheller	57
1768	Hardwich	70		40
1770	Royalstone	80	Moses Kenney	155
1776	Harvard	35	Isaiah Parker	129
1779	Ashburn- ham	60		57
1780	North- bridge	40	John Cooper	47
1782	Templeton	60		97
1791	Upton	45	Simeon Snow	

County of Hampshire.

1736	S. Brimfield	80	Elijah Coddington	155
1789	W. Spring- field	100	Jesse Wightman*	30
1761	Ashfield	117	Edward Upham, A. M.	26
1788		117	Ebenezer Smith	92
1765	Leverett	95		59
1768	Wilbraham	83	Seth Clark	228
1793		85		34
1772	New-Salem	85	Josiah Orcott	45
1780	Shutesbury	88	Joseph Smellage	57
1780	Leyden	112	Joseph Greene	64
1780	Chester- field	106	Ebenezer Vining	45
1780	Colerain	116		52
1789		116	Edmund Littlefield	19
1784	Westfield	105		85
1785	Russell	111	Ebenezer Stow	45
1786	Shelburne	112	David Long	
1788	Conway	110		82
1789	Whateley	107	Afa Todd	45
1789	Buckland	120		26
1789	Bernard- ston	112	Levi Hodge	50
1789	Granville	120		28
1790	Charle- mont	123		31

* Mr. Wightman is the present pastor of this church.

Year.	Town.	Miles.	Ministers.	No.
1793	Monson	80	Samuel Webster	
1795	Belcherton	85	Samuel Bigelow	18
1795	Granby	85	Silas Palk	15

County of Berkshire.

1769	Cheshire	140	Peter Werden	155
1771		142		35
1791		144	John Leland	173
1772	Pittsfield	140	Valentine Rathbun	31
1772	Hancock	150	Clark Rogers	54
1777	Washington	135	John Nichols	68
1779	Sandisfield	126		88
1788			Benjamin Baldwin	60
1788	Bullockf- grant	135	Nathan Haskins	55
1789	Great- Barrington	140	Jeduthan Grey	76
1790	Stock- bridge & W. Stockb.	150	Samuel Whelpley, A. M.	86
1791	Middlefield			20
1794	William- ston	135		16

County of York.

1768	Berwick	86	William Hooper	93
1772	Sanford	98		34
1780	Wells	88	Nathaniel Lord	63
1781	Shapleigh	108	Tozer Lord	40
1785			Nehemiah Davis	55
1782	Coxhall	108	Simon Lock	57
1795	Limerick		Levi Chadbourn	50
1782	Perfonfield		Samuel Weeks	13
1791	Water- borough	110	Pelatiah Tingley, A. M.	30
1791		110	Henry Smith	28
1791	Fryeburgh	160	Zebadiah Richardson	25
1792	Cornish			47

County of Cumberland.

Year.	Town.	Miles.	Ministers.	No.
1768	Goreham	130	James M'Corfon	28
1785	Harpfwell	162	Samuel Woodward	53
1791	Hebron	162	<i>Samuel Flagg</i>	39
1791	Buckfield	165		32
1791	Paris	170	James Hooper	34
1793	Livermore		<i>Elisha Williams, A. M.</i>	60
1795	Ne. Glou- cester	146	Nathan Merrill	16
1782	ist. do.			10
1794	Raymond- town		Zechariah Leach	40

County of Lincoln.

1784	Bowdoin- ham	172	Job Macomber	40
1784	Thomaf- ton	215	Elisha Snow	90
1784	Edgecomb		Daniel Hebbard	100
1788	Bowdoin	166	James Potter	37
1791			William Stinson	54
1794				24
1788	Vaffalbor- ough	203	Nehemiah Gould	39
1789	Ballston	195	Joshua Young	23
1791	Sidney		Afa Wilbur	53
1791	Cushing	216	Ephraim Hall	49
1792	Sterling		Eliphalet Smith	51
1792	Readfield	190	Isaac Cafe	80
1792	Lewiston			58
1793	Muscongus	205	Andrew Fuller	31
1793	Greene			51
1793	Noblebor- ough	192		15
1794	N. Sandwich		Lemuel Jackson	18
1795	Canaan		Mephibosheth Cain	30
1795	Barrettstown			18

Year.	Town.	Miles.	Ministers.	No.
1794	N. Vineyard			20
1790	Sandy-River		Edward Lock	100

County of Hancock.

1791	Islesborough	260	Thomas Eames	30
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8463

Churches.

136

Ministers.

105

STATE OF RHODE-ISLAND.

County of Providence.

1639	Providence	45	Stephen Gano	210
1706	Smithfield	55	John Winfor	150
1725	Scituate	56		62
1766			John Westcoat	
1732	Cumber- land	34	Abner Ballou	48
1762		36		36
1749	Gloucester	60	Joseph Winfor	
1778			William Bowen	58
1790			Stephen Place	60
1771	Johnston	48	Samuel Winfor	50
1766	Foster	63	John Williams	107
1789			John Hammond	91
1765	Nor. Prov- idence	48	Rufus Tefft	170

County of Newport.

1644	Newport	72	Michael Eddy	90
1656			Gardner Thurston	225
1671			William Blifs	54
1788			Caleb Greene	30
1685	Tiverton	70	Peleg Burroughs	122
1781		62	James Boomer	24
1772	New Shore- ham	85	Thomas Dodge	45

County of Bristol.

Year.	Town.	Miles.	Ministers.	No.
1764	Warren	53	Luther Baker	52

County of Washington.

1708	Hopkinton	90	John Burdick	462
			Afa Coon	
1770			John Gardner	52
1710	North King- ston	67	Nathan Hill	70
1767		66	Philip Jenkins	77
1788		70	William Northup	127
1750	Exeter	70	John Tillinghast	249
1750	Westerly	95		123
1770				301
1778	South King- ston	75	Benjamin Weight	36
1794				51
1772	Richmond	75	Henry Joslin	116
1774			Benjamin Barber	66
1774				37

County of Kent.

1725	Warwick	58	Samuel Littlefield	40
1791		54		35
1743	East Green- wich	60	Thomas Manchester	50
1752	Coventry	58	Thomas Manchester	124
1774		66	John Benson	100
1780	West Green- wich	67	Elisha Greene	50

 3850

Churches.

40

Ministers.

34

STATE

STATE OF CONNECTICUT.

County of New-London.

Year.	Town.	Miles.	Ministers.	No.
1705	Groton	113	Timothy Wightman	182
1765		117	Silas Burris	81
1743	Stonington	100	Peleg Randal	145
1765		104	Simeon Brown	194
1775		110	Valentine W. Rathbun	46
1793			Samuel Northup	46
1767	New Lon- don	115	Zadock Darrow	268
1786		118	Davis Rogers	24
1743	Colchester	105	Abel Palmer	90
1784		100	Christopher Palmer	58
1752	Lyme	120	Jason Lee	264
1786	Montville	110	Reuben Palmer	52
1786	Preston	85		60

County of Windham.

1750	Thompson	57	John Martin	100
1766	Woodstock	66		73
1792		68	Amos Wells	76
1774	Ashford	74	Dyer Stark	90
1776		72	John Rathbun	54
1792		69		38
1794		67	Daniel Bolton	
1776	Killingly	65		
1776	Hampton	70	Peter Rogers	63
1792	Plainfield	72	Nathaniel Cole	87

County of Hartford.

1739	Farming- ton	127	Calvin Hulbert	40
1775	Suffield	107	John Hastings	103
1780	Bristol	115		70
1786	Winton- bury	112	Ashbel Gillet	50
1789	Hartford	106		50

1795.] OF NEW-ENGLAND. 101

Year.	Town.	Miles.	Ministers.	No.
	Windfor	110		
1789	East Hart- ford	101	Stephen Shepard	47
1790	Somers	104	Seth Parsons	20
1792	Enfield	100	Christopher Minor	15
1793	Symsbury			7

County of New-Haven.

1787	Walling- ford	130		33
1792				29

County of Fairfield.

1751	Stratfield	166	Stephen Royce	119
1773	Stamford	194	Ebenezer Ferris	25
1773	Greenwich	204	Nathaniel Finch	45
1785	Danbury		Elijah Wheeler	40
1790				48
1789	Ridgfield		Elias Lee	27
1794	Newtown		John Sherman	21

County of Litchfield.

1786	Warren			30
1788	Torrington			50
1789	Canaan			27
1789	Litchfield		Amos Tuttle	23
1790	New Hartford		Epaphras Thompson	75
1790	Roxbury			31
1791	Watertown		Daniel Wildman	25
1791	New Milford			38
1793	Colebrook		Rufus Babcock	31
1793	Sharon			44

County of Middlesex.

1760	Saybrook	136	Eliphalet Lester	30
1788			William Hill	
1778	Chatham	127	Solomon Wheat	63
1783				72
1790	East Had- dam	118	Simeon Dickinson	47

County of Tolland.

Year.	Town.	Miles.	Ministers.	No.
1780	Willington	81	David Lillibridge	48
1780	Coventry	92		10
1786	Stafford	87		24

3547

Churches.

60

Ministers.

40

STATE OF NEW-HAMPSHIRE.

County of Rockingham.

1771	Brentwood	53	Samuel Shepard	456
1780	Northwood		Edmund Pillsbury	104
1780	Salem	46		57
1796	Newtown	40	John Peak	

County of Strafford.

1772	Gilmanton		Walter Powers	67
1780	Meredith		Nicholas Folsom	64
1780	Sandbornton		John Crocket	61
1793	Sandwich		Jacob Jewel	112

County of Hillsborough.

1782	Sutton		Samuel Ambrose	87
1782	Temple			43
1783	Weare		Amos Wood, A. B.	40
1786	Mason		William Elliot	36
1787	Hopkinton		Elisha Andrews	75
1787	Amherst			30
1788	New London		Job Seamans	118
1791	Hollis			31
1793	Salisbury		Elias Smith	134

County of Cheshire.

1770	Richmond		Isaac Kenney	145
1771	Westmoreland		Ebenezer Bailey	39
1791			Nathaniel Wilbore	18
1777	Marlow		Eleazer Beckwith	131

Year.	Town.	Miles.	Ministers.	No.
1778	Newport		Biel Ledoyt	89
1781	Wendal		Nehemiah Woodward	25
1785	Dublin		Elijah Willard	33
1787	Cornish		Jedidiah Hebbard	28
1790	Fitzwilliam			
1791	Alstead		Jeremiah Higbie	54
1792	Swansea			18
1792	Hanover	130	Abel Bridgman	
1792	Plainfield	126	Jonathan Cram	36

County of Grafton.

1780	New Holderness		Jeremiah Ward	32
1780	Rumney		Cotton Hains	78
1783	Canaan	120	Uriah Smith	34
1785	Grafton	110		16
1788	Landaff		Isaiah Stone	101
1790	Dartmouth		Daniel Brainard	20
1792	Cockermouth			32
1793	Dorchester			50
1793	Wentworth		Samuel Currier	38
1794	Lyme	135		15
1794	Alexandria			15

 2562

Churches.

41

Ministers.

30

STATE OF VERMONT.*

County of Bennington.

1768	Shaftsbury			24
				30
1780				30
1788			Caleb Blood	160
1773	Pownal		Caleb Nichols	165
1781	Manchester		Joseph Cornel	39

* The distances of the towns in Vermont from Boston are so little known that they are omitted.

Year.	Town.	Ministers.	No.
1784	Halifax	Abner Bemis	14
1791	Somerfet		27

County of Addison.

1786	Leicester		
1787	Orwell		108
1788	Brandon	Calvin Chamberlain	65
1793	Georgia		20
1794	Shoreham		30

County of Rutland.

1780	Wallingford	Henry Green	88
1782	Middletown	Silvanus Hains	43
1782	Ira		49
1783	Pittsford	Elisba Rich	45
1784	Clarendon	Isaac Beals	46
1785	Pultney		
1787	Hubbardston		23
1790	Powlet		24

County of Windham.

1780	Guilford		102
1782		Peleg Hicks	
1791		Whitman Jacobs	53
1782	Westminster		32
1783	Dummerston	Rufus Freeman	171
1783	Athens		25
1786	Putney		63
1789	Rockingham		40
1790	Jameca		26
1792	Wardsboro'	Simeon Coombs	29

County of Chittenden.

1793	Fairfax	Roswell Meers	22
1793	Cambridge	Joseph Call	
1794	Alburgh		13
1793	Monkton		20
1794	Bolton		15
1794	Richmond		25

County of Windsor.

Year.	Town.	Ministers.	No.
1780	Woodstock	Elisha Ransom	144
1782	Bridgwater		101
1784	Windsor	Roswel Smith	57
1784	Royalton	John Hebbard	51
1788	Reading		31
1789	Chester	Aaron Leland	67
1789	Hartford	John Drew	45
1789	Thetford		13
1789	Sharon		16
1792	Norwich	Robert Low	43
1794	Hartland		30

County of Orange.

1783	Corinth	Thomas West	88
1788	Danville	Isaac Roots	28

2480

Churches.

48

Ministers.

23

The whole number of Baptist churches, ministers, and members, in these States, are as follow.

	Churches.	Ministers.	Members.
Maffachusetts	136	105	8463
Rhode Island	40	34	3850
Connecticut	60	40	3547
New Hampshire	41	30	2562
Vermont	48	23	2480
In all New England	325	232	20902

	Churches.	Ministers.	Members.
New York	84	111	5263
New Jerfey	30	30	2177
Pennfylvania	31	35	1368
Delaware	8	10	390

	Churches.	Ministers.	Members.
Maryland	17		920
Virginia	227	272	22793
Kentucky	57	67	3483
North Carolina	112	172	8017
South Carolina	76	98	4554
Georgia	61	79	3227
North-West Territory	18	25	1336
	<hr/>	<hr/>	<hr/>
	1152	1125	73767

The account of the churches, ministers and members south of New-England is taken from Asplund's Register for 1794, as some are in New-England; though the most of these are from later accounts. He has numbered all licensed preachers, but I reckon only those who are ordained.

CHAP. V.

A CONCISE VIEW OF THE SECTS IN AMERICA,
AND OF THEIR DIFFERENT ASSOCIATIONS.

I. *Religious Liberty is not the Cause of Sects and Parties among Christians.* II. *A View of our Southern States.* III. *Each Church of Christ should act as one united Body.* IV. *An Account of the Warren Association.* V. *And of those of Stonington, New-Hampshire, Shaftsbury, Woodstock, Bowdoinham, Vermont, Meredith, Danbury and Leyden.* VI. *The Nature of these Associations described.* VII. *And of three others, with general Observations upon the universal Rule of Equity.*

I. **W**HAT shall we think of the prophecy in the beginning of this volume? For it says, “Through the liberty enjoyed here, all religious sects will grow up into large and respectable bodies. But the Congregational and Presbyterian denomination, however hitherto despised, will, by the blessing of Heaven, continue to hold the greatest figure in America; and, notwithstanding all the fruitless labours and exertions to proselyte us to other communions, become more numerous than the whole collective body of our fellow Protestants in Europe. The whole proselytism of New-England in particular, for sixty or seventy years past, has not exceeded eight or ten thousand, while our augment in that term, by natural increase, has been half a million.” In the first place there was a great mistake, in supposing that religious liberty would favour the growth of religious sects. For cruel oppression was the cause of the increase of sects in England, as it was of the flight of our fathers into America. And the hanging of four Quakers in Boston, greatly promoted their sect in this country;

and the light and liberty which has been enjoyed in latter years has been far from increasfing their number. The sect which John Rogers began at New-London in 1677, owed its increase to the severity of Connecticut government against them; and since that has ceased, their society has nearly dissolved. And although the Sandemanians made a great noise in New-England, from 1764 to 1775, yet, having no oppression to complain of, they have hardly a name now left among us. The followers of Jemima Wilkinson, also, who made their appearance October, 1776, and continued for some years after, are now all gone from among us. And though the Shakers were a large body when the above prophecy was published, yet we seldom hear of them now, unless it be by way of observing that the power which then actuated them is gone; and their attention is much fixed upon worldly schemes of gain. Episcopalians received vast sums of money from England to support their ministers, from 1701 to 1775, and those who turned to them were exempted from taxes to Congregational ministers; and as oppression was greater in Connecticut, than in other governments in New-England, they increased the most there; but since the independence of America, they do not increase in most parts of the country; and in the whole of the old colony of Plymouth they have but one minister, and he hath but a few hearers. And if the Congregational and Presbyterian ministers in the Massachusetts, Connecticut, New-Hampshire and Vermont, had not the sword of the magistrate to support them, no one can tell how small their number would soon be.

II. And as the above prophecy refers to all America, we are called to look into our southern States. After our independence was established, the Presbyterians in those parts entered upon measures to unite all their societies under one head; to promote which,
a book

a book was published in North-Carolina in 1788, wherein the author says, "I have often thought, that the popular Congregational government of the Independents, joined to the Presbyterial judicatures, as a final resort, would form the most perfect model of church government that the state of things on earth will admit of." But this model hath been tried in Connecticut, with the sword of the magistrate to help it, ever since 1708, and how far is it now from perfection? In the same page, the author says of the Baptists in those parts, "Considering that they have no written standard of orthodoxy, and that their preachers are men without a liberal education, I have often sat with wonder and pleasure to hear them so sound in doctrine as they really are. In church government, the Baptists have adopted the independent plan; the inconveniency of which they often experience, as it provides no final and decisive judge of controversy, nor tribunal to pronounce on heresy or false doctrine. But the distinguishing characteristic of the Baptist profession is their excluding infant, and practising only adult baptism, and making it their great term of communion, excluding all other Christians from the Lord's table among them, and not suffering their members to communicate with other churches. How they can acknowledge any other people to be a church of Christ, and yet continue this bar of separation, is not to be accounted for."* But if the holy scriptures are not a perfect standard of orthodoxy, and if each particular church of Christ hath not power from him to receive all members and officers who are described therein, and also to exclude all officers and members who break his laws and refuse to manifest repentance therefor, we know not where to go for any rule of faith and conduct; nor for power to govern us in religious affairs. And as to his last difficulty, it may be

* Pattillo's Sermons, p. 48, 49.

be observed, that circumcision was as necessary in a member of the church of Israel, as baptism can be in the church of Christ: yet Moses, that eminent servant of God, did not circumcise his children while he was in Midian; but when he was going to lead Israel out of their bondage in Egypt, he was constrained to have them circumcised, even at the peril of his own life. *Exod. iv. 24, 25.* And the nation of Israel were the church of God in the wilderness, and yet they did not circumcise their children for forty years; though they were not suffered to neglect it in the promised land. *Joshua v. 2—5.* And the church of Christ hath been in Egyptian bondage, and in a great and terrible wilderness, ever since the beast arose out of the bottomless pit. *Rev. xi. 2, 8. xii. 14. xiii. 5.* The cause why many Christians were for continuing circumcision, after it was out of date, was the fear of persecution for the cross of Christ. But Paul said, God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal. vi. 12—15.* But infant baptism binds the church and world together, instead of crucifying any one to the world, and the world to him. Yet our author says of the Baptists, “They made their appearance in Germany soon after the reformation began. But the present race of Baptists are happily very unlike the furious and blood-thirsty bigots who wore the name at that time.”* As if Christ and his disciples had not been Baptists near fifteen hundred years before the reformation in Germany. And has any man ever been able to produce a mention of infant baptism before the third century? And in the next century, Constantine brought the sword into the church to punish heretics, and to support religious

* *Ibid.* p. 47.

gious ministers; and blood and slavery, deceit and cruelty, have followed those superstitions ever since, though many good men have been ensnared in those ways. In the year 1789 many Presbyterians met at Philadelphia, and formed a tribunal which they called, "The General Assembly of the Presbyterian Church, in the United States of America." And they opened a correspondence with the General Association in Connecticut; and a delegate from thence to the Presbyterian assembly at Philadelphia in May, 1793, said in a letter to England the fall after, "There are nearly as many ministers of our order in Connecticut, as there are Presbyterians in all the States to the southward of Connecticut."* That is, in ten States, in which are nearly three million of people, they have but about two hundred Presbyterian ministers. How far then is the Congregational and Presbyterian denomination in America from rising above all other Protestants, both here and in Europe?

III. And if we search the scriptures, we shall find, that a being born again by the power of the Spirit of God, and a receiving special gifts from him for the ministry, is the only way that he hath revealed, for any to come into the church, and into the work of preaching the gospel as they ought, let their education be what it may. Hence the first apostle says, As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ.—The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint,

* Rippon's Register, Vol. II. p. 131.

constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. 1. Pet. iv. 10, 11. v. 1—5. Lordship is of the Gentiles, and they tread the holy city under foot forty and two months, or for a time, and times, and half a time, while the church is in the wilderness. Mark x. 42. Rev. xi. 2. xii. 14. Men trample upon the holy government, which Christ hath appointed in his church, as long as the power of the beast continues. And they say, Who is like unto the beast? who is able to make war with him?—They that dwell on the earth shall wonder (whose names are not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is. Rev. xiii. 4. xvii. 8. Deceit and cruelty, under a mask of religion and government, have changed into all shapes that can be conceived of; and who hath been like the present scheme? or who is able to war with the governing powers? are the great reasons for complying with the established worship, or at least for not boldly appearing to renounce all the laws and inventions of men in the worship of God, and in the government of his church.

IV. The Congregational ministers in the Massachusetts meet in associations when they please, without any act of their churches; and they act many things in private, and claim the whole power of licensing candidates for the ministry; and in Connecticut they also advise to the calling a confociation in each county, when they think proper, to revoke acts of particular churches, or to censure such ministers

ters or churches as they judge to be guilty. They likewise choose delegates in each county, to meet once a year in a general association of ministers by themselves, from all parts of that State. But the Baptists had suffered so much from these measures, that they could not be persuaded to meet in associations for many years, though upon quite a different plan. Yet in September, 1766, a number of elders and brethren agreed to send an invitation to their churches, to appoint a meeting the next year, to confer upon these things. And on September 8, 1767, ten churches met by delegation at Warren, with three ministers from the Philadelphia Association, and a letter from thence on the subject. Most of those who met thought they were not prepared to proceed then, but four churches were ready, and them formed an association, and named it from the town where they met; namely, the churches of Warren, Haverhill, Bellingham, and the second in Middleborough. And as the annual commencement at our college is on the first Wednesday in September, and some who come to it from a distance would desire to attend the association also, it was appointed to be on the Tuesday after the commencement. They accordingly met at Warren, September 13, 1768, when four churches joined to this Association, as four more did at Warren, September 12, 1769. Their next meeting was at Bellingham, September 11, 1770, and they met again at Sutton, September 10, 1771, when they had increased to twenty churches, and 837 members; and they then began to print minutes of their proceedings, which they have done ever since. And the churches in the foregoing list who are now in the Warren Association, are the two in Boston, those in Bellingham, Haverhill, Warren, Middleborough, Charlton, Royalstone, Wrentham, South-Brimfield, the first in Attleborough, Wilbraham, Woodstock, and Freetown, those in Chelmsford, Harwich,

Harwich, Barnstable, New-Salem, Leicester, Medfield, Harvard, Newton, Salem in New-Hampshire, Cambridge, Northbridge, Providence, Gloucester, Sturbridge, Ashburnham, Templeton, Rowley, Weston, Bridgwater, Randolph, Marshfield, Carver, Hollis, Hardwick, and Belcherton ; extending over all the old colonies of Plymouth and the Massachusetts, excepting what is west of Connecticut river, and into three adjoining States. This Association have begun to collect a fund for the purpose of assisting pious young men in obtaining human learning, with a view to the gospel ministry. Thirteen men were chosen by this Association, and were incorporated by the legislature of the Massachusetts in February, 1794, to manage a fund for this purpose. This Association are to fill up vacancies, when any happen, as long as the Association continues ; and if it should ever be dissolved, the corporation are then to elect their own members, in perpetual succession. They are invested with all necessary powers for receiving estates, real or personal, until the income thereof shall amount to a thousand pounds ; and to use and improve the income of the fund for the assistance of such young persons in their education for the Baptist ministry, as the majority of the trustees shall determine to be subjects thereof. A small fund for this purpose is already collected, and all their generous friends are solicited to increase it, to promote such a useful institution.

V. The benefits of the Warren Association soon became so evident, that others were formed in many parts of the country. The Stonington Association began in 1772, which now includes three Baptist churches in Stonington, the first in Groton, New-London, and Saybrook, those in Colchester, Montville, Chatham, East-Haddam, second and third in Ashford, the second in Woodstock, those of Hampton, Plainfield, Exeter, West-Greenwich, and two in Richmond, in the States

States of Connecticut and Rhode-Island. Their annual meeting is on the third Tuesday of October. The New-Hampshire Association began in 1776, and now includes the Baptist churches of Brentwood, Northwood, Gilmantown, Salisbury, Madbury and Berwick, Sanford, Wells, Coxhall, one in Shapleigh, and Waterborough, Cornish, and Fryeburgh, extending across the east part of New-Hampshire, and over the county of York in the Massachusetts. Their annual meeting is on the second Wednesday in June. The Shaftsbury Association began in 1781, in which are now three churches in Shaftsbury, two in Cheshire, those of Pownal, Pittsfield, Chesterfield, Hancock, Bullocksgrove, Stockbridge, Washington, first in Sandisfield and Great-Barrington, with Williamston, in Vermont and the Massachusetts, and twenty-five churches in the State of New-York. Their yearly meeting is on the first Wednesday in June. The Woodstock Association began in 1783, in which are now the churches of Woodstock, Canaan, Bridgewater, Windsor, Hartford, Royalton, Sharon, Thetford, Norwich, Cambridge, Alburgh, Chester, Rockingham, Westminster, Wardsburgh, Westmoreland, Marlow, Mason, Temple, Dublin, Newport, Alstead, Cornish, Wendal, Plainfield, Sutton, New-London, Hopkinton, and Grafton, in New-Hampshire and Vermont, and one in Canada. Another connexion of churches was formed in those parts in 1795, called, The Richmond Convention, of whom I have not obtained a particular account. The annual meeting of the Woodstock Association is on the last Wednesday of September. The Bowdoinham Association began in 1787, and it now contains the Baptist churches of Bowdoinham, Harpswell, Bowdoin, Hebron, Buckfield, Paris, Thomaston, Vassalborough, Ballston, Sidney, Readfield, Sterling, Muscongus, Cushing, Lewiston, Nobleborough, Greene and New-Sandwich, in the counties of Cumberland and Lincoln, in the district

district of Maine. Their annual meeting is on the third Wednesday in August. The Vermont Association began also in 1787, and it contains the churches of Clarendon, Manchester, Middletown, Hubbardton, Ira, Wallingford, Orwell, Pittsford, Brandon, Powlet, Shoreham and Georgia, in Vermont, with three in the State of New-York. Their annual meeting is on the first Wednesday of October. The Meredith Association began in 1789, and it includes the churches of Meredith, Sandwich, Holderness, Rumney, Landaff and Bradford, Dartmouth, Wentworth, Cockermouth, Sandburnton, Corinth and Vershire, and Danville, in New-Hampshire and Vermont. Their annual meeting is on the second Wednesday in September. The Danbury Association began in 1790, and it includes the churches of Danbury, Suffield, Westfield, Canaan, Wallingford, Farmington, Roxbury, Warren, Watertown, New-Hartford, New-Milford, Sharon, one in Sandisfield, Colebrook, East-Hartford, Newtown, Litchfield, Stratfield, and three in the State of New-York. It extends from the south borders of the Massachusetts west of the great river across Connecticut to the sea. The churches of Ridgefield, Stamford and Greenwich, belong to Warwick Association in the State of New-York. The annual meeting of the Danbury Association is on the third Wednesday of September. The Leyden Association began in 1793, in which are the churches of Leyden, Bernardston, Richmond, Leverett, two in Guilford, Colerain, Putney, Somerset, Dummerston, Halifax, Buckland and Ashfield, on the north side of the Massachusetts, and on the corners of Vermont and New-Hampshire. Their annual meeting is on the second Wednesday of October. As I failed of obtaining the last minutes of the Vermont, Meredith, and Leyden Associations, their numbers stand as they were in 1794, the others as they were in 1795. If any mistakes are discovered,

discovered, and any man will point them out, the author would account it a favour, and take the best way he can to correct them.

VI. These associations refuse to hear and judge of any personal controversy in any church, or to intermeddle with the affairs of any church which hath not joined with them. When any church would join to any association, they send a letter and messengers thereto, informing when their church was constituted, the faith and order of it, and their number of members. If satisfaction is obtained, they are received by a vote of the association, and the moderator gives the messengers the right hand of fellowship. And each church sends a letter and messengers, or a letter at least, to the association every year, to give an account of the state of the church, and how many have been added, dismissed, died, or have been excluded in the year past. If these things are neglected for a number of years, or if the church departs from her former faith or order, she is left out of the association. By these means, mutual acquaintance and communion has been begotten and promoted; the weak and oppressed have been relieved; errors in doctrine and practice have been exposed and guarded against; false teachers have been exposed, and warnings against them have been published; destitute flocks have been occasionally supplied; many have been animated and encouraged in preaching the gospel through the land, and in our new plantations in the wilderness. And it is hoped that these duties will yet be more attended to, and that greater blessings will hereafter be granted. For our Lord said to his disciples, I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come he shall guide you into all truth. He had just before said, The time cometh, that whosoever killeth you, will think that he doeth God service. John xvi. 2, 12, 13. And what is there that is harder

harder to bear than to hear of being killed for Christ's sake? Reviling and lying on the one hand, and worldly enticements and flatteries on the other, are much harder to stand boldly against than open violence, torture and death. For the earth helped the woman, when she was enduring bloody persecution, and the people forced her persecutors to desist from their cruel measures. But it is very hard to make the people believe, that we are suffering for the cause of Christ, when we refuse to call in the power of the magistrate to support religious ministers, or to punish any who injure us on religious accounts. Yet God says, Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Rom. xii. 19. Deceit and cruelty hath ever prevailed more in the world, under the mask of religion and government, than they possibly could in any other way. Therefore our Lord requires his ministers to depart out of every city or house where they refuse to receive his gospel, and he says, Freely ye have received, freely give. Mat. x. 8, 15. But this command hath ever been violated, where teachers have been supported by the sword of the magistrate. And the combination of teachers and rulers, in schemes of power and gain, under the name of Christianity, hath filled the world with blood and slavery. And I believe that this combination is the beast and the false prophet, who will be cast into the burning lake. Rev. xix. 11—21. For where ministers are supported by the sword, deceitful men are armed against the children of God. And where that power is renounced, many will require the ministers of Christ to go a warfare at their own charges, because he says, Freely ye have received, freely give. As if freedom belonged only to ministers, while the people are slaves to their lusts. For God says, To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether

of sin unto death, or of obedience unto righteousness. Rom. vi. 16.

VII. But our associations appeared to be so helpful to guard against these evils, and to promote real religion, that the churches who held to mixed communion began a yearly meeting in 1785, under the name of, The Groton Conference. And it now includes the Baptist churches of Dartmouth, New-Bedford, two in Rehoboth, two in North-Kingston, one in South-Kingston, New-Shoreham, two in West-erly, and one in each of the towns of Groton, Stonington, Lyme, Saybrook, Sutton, Preston and Canterbury, extending over part of three States. The church in Dighton, second in Attleborough, and some others, have given up communion in the ordinance of the supper with any who were only sprinkled in infancy, and the rest of those churches appear inclined to do the same, and to come into fellowship with our associated churches. The old Baptist churches have revived their associations, since the year 1774, though the second churches in Swansea and Newport do not attend them, nor the first in Cumberland. But the churches of Johnston, Smithfield, two in Rehoboth, two in Scituate, two in Gloucester, two in Warwick, the first in the towns of Foster, Coventry, North-Kingston, and Richmond, one in East-Greenwich, the second in Cheshire, and the third in Shaftsbury, are in that connexion. The Baptist churches who hold the seventh day of the week as the Sabbath, have also their annual meetings. Of these are the third church in Newport, the first in Hopkinton, the second in New-London, and the church in Bristol in Connecticut. There are a number more of Baptist churches in various parts of our land who have not joined to any association, but they are coming into them from year to year, while many others are formed. I have also heard of a few Baptist churches upon our eastern coasts, who do not hold

hold with other churches there about the doctrines of grace ; but I have not obtained so distinct account of their affairs and connexions as may be serviceable to the public. The world is so full of controversy, that all our powers ought to be engaged to promote truth and peace among all men. And for this end God says, Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. For perverse disputings, profane and vain babblings, and oppositions of science, falsely so called, all proceed from the love of money, which is the root of all evil. 1 Tim. vi. 5, 10, 17—20. The knowledge of the truth is ever the same, in every age, and every country ; but the opposition of false notions of knowledge, hath filled the world with controversy and confusion. Further evidence of this will appear in the following history of particular churches, and of the oppressions which many have endured.

CHAP. VI.

- I. *The first Principles of New-England about Baptism.*
- II. *The History of the First Baptist Church in Boston for fifty Years.*
- III. *And to this Time.*
- IV. *Of Mr. Roots.*
- V. *The beginning of their Second Church.*
- VI. *Their History for twenty Years.*
- VII. *And to the present Time.*
- VIII. *Of the Publications of their Ministers.*
- IX. *Of the Baptist Churches in the County of Norfolk.*
- X. *Of the First in Middleborough.*
- XI. *Of their History to this Time.*
- XII. *Of the Second in Middleborough.*
- XIII. *Of the Third.*
- XIV. *Of Bridgewater.*
- XV. *Of Marshfield.*
- XVI. *And Carver.*

I. OUR fathers fled to America for religious purity and liberty, with a persuasion that each believer stands in the same relation to his children, as Abraham did to his in the covenant of circumcision. But soon after they came to Boston, a difficulty arose about their children, who were grown up so as to have families, and yet were not true believers themselves, so as to bring their children upon their own faith to baptism. The church in Dorchester wrote to the church in Boston, to inquire whether a grandfather might not bring such infants? Mr. Cotton and his church concluded that he might, only with two cautions. “1. That the grandchild, baptized by right of the grandfather’s covenant, be committed to the grandfather’s education. 2. That the parents of the child, do not thereby take occasion to neglect the due and seasonable preparation of themselves for entrance into covenant with God and his church.” This was dated December 16, 1634, about four years after Boston was planted. And on October 11, 1648, Mr. Cotton wrote to a friend in England, and

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said,

said, "Though they be not fit to make such a profession of visible faith as to admit them to the Lord's table, yet they may make profession full enough to receive them to baptism, or to the same state Ishmael stood in after circumcision."* But Ishmael and Esau were both excluded from the covenant of circumcision long before the passover was instituted, of which servants were obliged to partake, as well as all the children of Israel. And Mr. Henry Dunstar, the first president of Cambridge college, saw their mistake in these things so clearly, that he boldly preached against infant baptism, and for believers' baptism, in the pulpit at Cambridge in 1653, the year after Messrs. Clarke, Holmes and Crandal were imprisoned at Boston, only for worshipping God by themselves, without leave from the ruling powers in the Massachusetts. But those powers compelled Mr. Dunstar to resign his office in college; and he removed out of their jurisdiction, and spent the rest of his days, even five years, at Scituate in Plymouth colony.

II. In the year 1655, Thomas Gould, of Charlestown, was so fully convinced that infants had no right to baptism, that he refused to bring his child thereto; but for this he was censured in the church and prosecuted in their courts, until some Baptists came to him out of England, and they formed a Baptist church there, May 28, 1665, and Gould became their pastor. But the leaders of this church were fined and imprisoned, from time to time, until a sentence of banishment was passed against Thomas Gould, William Turner, and John Farnum; and because they would not banish themselves, they were imprisoned at Boston, in July, 1668, where they were confined about a year. But in the Indian war, seven years after, a company of those Baptists were sent

* Increase Mather on the first principles of New-England about baptism, 1675, p. 2, 3, 6.

sent out against the enemy, and Turner was their captain, and sacrificed his life for the government by whom he had been persecuted. And in January, 1678, this church had increased so much, that they concluded to build them a meeting-house in Boston, though with so much caution as not to let the ruling powers know what it was designed for, until they met in it, February 15, 1679. But in May following a law was made, to forbid all persons to erect or make use of any house for public worship, without license from the ruling powers, upon penalty of forfeiting the house and land, and all private ways leading to it. And a synod was called in September, who gave it as their opinion, that suffering those Baptists to meet for worship by themselves, was a cause of the judgments of God upon the land; therefore their meeting-house was nailed up by order of court in March, 1680, and Dr. Increase Mather published a book against them the same month, in which he said, "Antipedobaptism is a blasted error."* But he and his brethren met with such cruel oppression soon after, as moved them to procure a special act, to exempt Boston from any compulsive power for the support of any religious ministers. And he and his son Cotton Mather, with Mr. John Webb, went into the house which their party had nailed up, and assisted in ordaining a Baptist minister, as a pastor of that Baptist church. Mr. Gould was a pastor of that church, from its beginning until his death about 1676; and he was such an example of meekness, faith and patience as is seldom found. Mr. Isaac Hull was called to the pastoral office in that church in the time of their sufferings, and continued therein till 1689, and how much longer their records do not discover. Mr. John Russell, who suffered imprisonment for the cause of conscience, was ordained a pastor of that church,

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* Divine Right of Infant Baptism, p. 20.

July 28, 1679, and he wrote a defence of their cause in 1680, which was printed in London, with a preface by six noted ministers there. But he was taken away by death, December 21, 1680, much lamented by his people; and his posterity are numerous and respectable in these parts to this day. Their next minister was Mr. John Emblen, from England, who ministered to them from 1684, to 1699, or thereabouts. He appears to have been well esteemed among them, as far as I could obtain any information. After his death the church wrote again to England for a minister, but obtained only a respectful letter from thence. They wrote also to Mr. William Screven in South-Carolina, who had been of this church, but he could not leave his flock there. Therefore in 1708, they called Mr. Ellis Callender to be their minister, who had been a member of their church ever since 1669, and he continued in high esteem among them until 1726.

III. His son, Mr. Elisha Callender, was wrought upon by divine grace very early, and joined to that church on August 10, 1713; and he was educated in the university at Cambridge, and was ordained a pastor of that church, May 21, 1718, by the help of three Congregational ministers in Boston, before named. And this transaction, with his correspondence with friends in England, and other information, moved Thomas Hollis, esquire, of London, to become the greatest benefactor to the university at Cambridge of any one man in the world. Mr. Elisha Callender was a very faithful and successful minister of the gospel, until he fell asleep in Jesus, March 31, 1738. Mr. Jeremy Condry was educated in the college at Cambridge, where he took his first degree in 1726; after which he went over to England, from whence he was called by this church, and was ordained their pastor, February 14, 1739. But he had quite other sentiments, concerning the nature and power of the gospel,

gospel, than those of his predecessors; and he opposed the powerful work which came on in Boston the year after he was ordained, and another church was formed in a way of separation from him; and the first Baptist church in Boston was in a declining condition, until they called and settled Mr. Samuel Stillman as their pastor, January 9, 1765, when Mr. Condy resigned his office, and lived a retired life, well esteemed among his acquaintance, until he died, August 9, 1768, aged 59. A revival of religion began in that church in 1769, which caused the addition of eighty members in three years, to a church which had not seventy members before. The Congregational ministers of Boston were much alarmed at this increase of the Baptists, and published several things to guard against them, and to draw young people into their own communion. One of them had published a book against the work of God in 1743, when many were drawing off from unconverted ministers, and then he said, "No man becomes a minister, or a communicant in our churches, until he hath been severely examined about his *regeneration*, as well as conversation." But he published another book in 1772, to guard against the Baptists, in which he said, "The divinely appointed way, in which persons become members of the visible church of Christ, is utterly inconsistent with the supposition, that, in order to their being so, they must be the subjects of *saving faith*, or judged to be so." Our second vol. p. 153, 269. Thus do men condemn themselves. When the American war began in Boston, this church was much scattered, and their pastor removed to Philadelphia; and after his return and his brethren, earthly mindedness greatly prevailed, until the year 1785, when religion was again revived, which added fifty members more in three years. In 1790, a happy work of the Spirit of God was again granted in Boston, and above seventy members were

were received into the first Baptist church there, in about two years, and their present number is 267, besides all that have died, have been dismissed, or excluded.

IV. Another minister, who is a member of this church, is not to be forgotten. Mr. Peter Philanthropos Roots, A. M. was born at Symsbury in Connecticut, where his father was minister,* March 27, 1765. But as many of the people disliked his father's searching preaching, he requested a dismissal, which was granted, and he went and settled at Rutland in Vermont, where a happy work of grace was granted in 1783, when his son experienced a change of heart; and he was educated in Dartmouth college, after which he was licensed to preach in the Congregational way, in March, 1790. He had many scruples about infant baptism while he was at college, and they followed him afterwards, until he made them known to the most able ministers of his own denomination, desiring them to shew him a divine warrant for that practice, if they could, as he had no desire to become a Baptist, if he could avoid it with a clear conscience. But as they could not satisfy him, and he obtained full conviction, that a credible profession of saving faith was a necessary qualification for baptism, he came to Boston, and was baptized and joined to the first Baptist church there, June 3, 1792. And the church being satisfied with his qualifications for an itinerant minister, called others to assist in his ordination at Providence, September 4, 1792, the day before the commencement at the university there; and in the winter following he travelled and preached the gospel through all the States as far as Georgia. And Mr. Roots has devoted himself to the work ever since, often preaching to destitute churches in various parts of our country, and he hath been received to preach in the pulpits of

* Mr. Benaiah Roots.

of many Congregational ministers, as well as in places where no steady worship had been maintained; and as inquiry was often made, why he embraced the Baptist principles, he published a book to give the reasons thereof near the close of 1794.

V. As the second Baptist church in Boston began in a way of separation from the first, they gave them the following reasons for it. “1. We have for a considerable time been dissatisfied with Mr. Condry’s doctrine, being of opinion, from many discourses which we have heard him deliver from the pulpit, and from conversation with him at several times, that he is what we call an Arminian, in that we apprehend he holds general redemption, is a free-willer, holds to falling from grace, and denies original sin. We mean by his denying original sin, that he softens, moderates and explains away the guilt, malignity, corruption and depravity of human nature exactly as the high Arminian clergy forever do. 2. We conceive that he denies the doctrines of election and predestination. If Mr. Condry does not deny these doctrines, we freely confess that we do not understand the scope or design of his sermons, nor of his conversation when we have heard him discourse on these points of our faith. He publickly owned at a church meeting, that he never had preached election, and believed he never should; alleging as a reason for it, that if he should preach up election, he should offend the greater part of his church. This excuse we look upon to be no sufficient reason for his declining to instruct his people in this important doctrine, but it rather ought to have animated him, if he believed this doctrine himself, to set his church right in an article of such importance. We hope we need not take up your time nor our own in proving, that it is the indispensable duty of a faithful minister of Christ, to declare to his church the whole counsel of God, let who will be offended thereat;

so that we conclude that Mr. Condry does not believe the doctrine of election himself. 3. We are enough dissatisfied with his way of thinking on that great, that most solemn doctrine of regeneration. Whenever we have heard him discourse on the new-birth, his sermons were so ill grounded, so intermixed with man's freewill agency, and so widely different from what our Lord taught and intended thereby, that we cannot avoid questioning whether he ever experienced the saving operation of that most important doctrine in his own soul. 4. We were sufficiently affrighted at a declaration in one of his sermons, That Christians cannot know or distinguish the operation of the Spirit of God upon their souls, from the operations of their own minds. This assertion we look upon to be of the most dangerous tendency; a striking at the root and main evidence of the Christian consolation and hope.—We are now willing to return to our former places with you, if we can find that your principles and practices are the same with those on which, by the grace of God, our church was first founded. But if your articles of faith are in fact contrary to those on which this church was first established, you cannot, we think, justly blame us for separating from you, and uniting with others who are like minded with ourselves. The Lord give you understanding in all things, and may your hearts be directed into the love of God, and to be ready always to give an account of the hope that is in you, with meekness and fear. The grace of our Lord Jesus Christ be with you all.

James Bound,
John Dabney,
Thomas Boucher,
John Procter."

Boston, Sept. 29, 1742.

VI. The two first of these men came formerly from England, the third from Wales, and the fourth was a school master in Boston. Mr. Ephraim Bound, son

son to James, met with a happy change in those times, and was baptized by elder Moulton, of Brimfield, and he began to preach the gospel in this new society. And as they obtained no satisfaction from the old church, James Bound, John Procter, Ephraim Bosworth, John Dabney, Thomas Boucher, Ephraim Bound, and Thomas Lewis, formed a new church in Boston, July 27, 1743, and elected Ephraim Bound as their pastor. His human learning was not great, but his powers of mind, and his spiritual teaching, made him an excellent teacher and minister of the gospel. But as most of the old Baptist ministers and churches in our country were prejudiced against the late revival of religion therein, these people found it difficult to obtain help in the ordination of their minister. Elder Wightman, of Groton in Connecticut, was clear in that work, but he was advanced in years, and could not well travel so far as Boston; therefore this church sent some of their members to meet him in Warwick, where Mr. Bound was ordained, September 7, 1743, by the help of elder Wightman, and elder Greene, of Leicester. And many subjects of the late work of grace in the land, joined to this church in Boston, from Newton, Needham, Medfield, and other places. Deacon Ephraim Bosworth, of the town of Hull, having no children, gave this church a good estate, which they still enjoy. Also in the month of February, 1749, this church received the following generous donation from England; viz. From the Rev. John Gill, D. D. for the communion table, one large cup, four smaller ones, two dishes and two plates, also one large rich damask table cloth. Also seven complete sets of baptismal garments, namely, one for the minister, and three for men and three for women; also books to the amount of about fifty dollars. At the same time they received a further gift of forty eight volumes of the late Rev. Mr. Hill's Sermons,

Sermons; (an Independent minister in London, successor to Dr. Ridgley) Mr. Hill's sermons were sent by his father, the editor, to be given away at the discretion of the church. And after the great earthquake in 1755, Mr. Bound set up a weekly lecture, which was attended by many from all parts of the town; "and many owned him to be the instrument of their conversion, who yet joined to Pedobaptist churches; and he was greatly respected by people of various denominations, and especially by his own society. But in the midst of his usefulness, it pleased God to seize him with a paralytic disorder, in the morning of December 17, 1762, from which he never recovered, though he revived so as to preach a few sermons." Mr. Bound died, much lamented, though with great comfort in his own soul, June 18, 1765. This church had increased under his ministry to about 120 members; and as soon as he was taken ill, they not only obtained occasional supplies from sister churches, but also sent for Mr. (now Dr.) Samuel Stillman, from New-Jersey. He was born in Pennsylvania, and educated in South-Carolina, where he was ordained; but the climate not suiting his constitution, he came and preached for some time at Bordentown in the Jersey, from whence he came to Boston, and ministered a year to this church, and then, in September, 1764, he went to the first Baptist church in Boston, in which he hath been a successful minister to this day.

VII. The second Baptist church in Boston being again left destitute, sought and obtained some help from sister churches, and looked out for another pastor, but could not obtain one in many years. Many of their old brethren were dead, and others were scattered into different parts of the land, so that they feared a dissolution of their church. Such is the changing state of things in this world, both as to our temporal and spiritual concerns; and happy are they

they who humble themselves under the mighty hand of God, that he may exalt them in due time. Mr. John Davis paid this church a visit in the fall of 1769, and at their request, he removed there from the State of Delaware in May, and was ordained their pastor September 9, 1770. He was educated in the college at Philadelphia, and was a man of great powers of mind, which he exerted in a noble manner, in the cause of religious liberty, and for the welfare of our churches, until his health failed, which led him to ask a dismissal, which was granted, July 19, 1772, and he sailed from Boston in August, and died near the Ohio, December 13, 1772, greatly lamented. Mr. Isaac Skillman, who was born in New-Jersey, and educated at Princeton college, was the third pastor of this church, from September, 1773, to October, 1787, when he went back to New-Jersey, and is now the pastor of the Baptist church at Salem in that State. Directly after his departure, this church called Mr. Thomas Gair to be their pastor, who was born in Boston, educated in the college at Providence, and ordained at Medfield, September 18, 1776, where he ministered to good purpose for ten years. But then, as some of their ablest brethren were dead, and peculiar difficulties arose in the church, they dismissed and recommended him; and his labours were much blessed in Boston, until he was suddenly called away by death, April 27, 1790. And it is very remarkable that two pastors of this church, Davis and Gair, each died in his 36th year, and were the only ministers who had died out of the Warren Association since it was formed in 1767. In July after the decease of the latter, the church obtained a visit from Mr. Thomas Baldwin, who was born at Norwich in Connecticut, December 23, 1753, and ordained at Canaan in New-Hampshire, June 11, 1783, and preached with success in those parts until he was now called to Boston, where he
was

was installed the pastor of this church, November 11, 1790. They had but 42 members when Mr. Skillman came there in 1773, and when he left them they had increased to 66, and when Mr. Gair died they had 89, and now have 158.

VIII. These churches in Boston have equal liberties with other denominations, and no man in that town has been compelled to support any minister that he did not personally choose, since the year 1693; but this liberty is *wickedly* denied to the generality of our towns in the country, contrary to the promise of our delegates at Congress in 1774. Dr. Stillman preached the election sermon at Boston, May 26, 1779, when he clearly described the difference between civil States, and the government of the church of Christ, shewing that they ought to be entirely distinct. Yet in the constitution of our government, which was formed the winter following, church and state are confounded together. He had published four sermons in 1769, upon original sin, the efficacy of divine grace in conversion, justification alone by faith in the perfect righteousness of Christ, and the infinite importance of holy obedience to all the laws of Christ. This was in the beginning of a happy revival of religion in Boston. He hath also published several other sermons and tracts since. Mr. Gair published an ordination sermon, which he delivered at Cambridge in 1783; and also a circular letter in the minutes of the Warren Association. Mr. Baldwin published a discourse in 1789, at the request of the Woodstock Association, to shew the reasons why the Baptist churches refuse to commune in the ordinance of the supper with any who were only sprinkled in infancy. Upwards of two years after, the Rev. Noah Worcester, of Thornton, (N.H.) published an answer to him, wherein he set up godly sincerity as the rule of communion, and not any external mode of baptism. To this Mr. Baldwin replied, in March, 1794, which

which was so much esteemed, that it passed a second edition in about two months. He proved plainly, that this controversy all turns upon these two questions. 1. Who are the subjects of baptism according to the law of Christ? 2. What is the mode or manner of the baptism which he hath instituted? Mr. Worcester published another piece last winter, in which he refused to meet him upon this ground, saying, "The attempt would be to dissolve the distinction between the two denominations, rather than to open the way for a free communion between us, as two denominations. For I presume, that, were we agreed upon these two questions, we should not be two denominations."* Very true; and why should any be unwilling to have but one Lord, one faith, and one baptism? Yet this author hath now published above an hundred pages upon other things, while he refused to come to the point in hand.

IX. Bellingham, in the county of Norfolk, was so abusively treated by Congregational ministers, that they have never settled one of them in that town in above forty years past. The Baptist church there, was constituted October 15, 1750; and Mr. Elnathan Wight was their first pastor, who was ordained January 14, 1755, and was a faithful and useful minister there, until he was taken away by death, November 6, 1761, aged 46. Mr. Noah Alden was born in Middleborough, May 31, 1725, converted there in 1741, and was ordained at Stafford in Connecticut, June 5, 1755. But he was dismissed from thence, by the advice of a council, August 28, 1765, and he was installed at Bellingham, November 12, 1766, and continues their pastor to this day. Mr. Aaron Leland was raised up in this church, who is pastor of the Baptist church at Chester, in Vermont. Peace hath generally been enjoyed in Bellingham, and they have been favoured with several revivals of religion,

* Worcester's Discussions, p. 8.

religion, though their church hath never been very large. And the like may be said of the Baptist church in Wrentham, which was constituted in 1769. William Williams, A. M. was ordained their pastor, July 3, 1776. He was born in Pennsylvania, and was educated in Rhode-Island college, being one of the first class therein, and he is now a fellow of that corporation. He also keeps a Latin school, in which many young gentlemen have been fitted for the college. The Baptist church in Medfield was formed August 18, 1776, and Mr. Gair was ordained their pastor the next month, as was before observed. In 1787 their church had increased to 81 members; but in 1789 they dismissed 14 members to form a church in Weston. Mr. Edward Clarke removed to Medfield soon after, and hath preached there ever since, though he is not ordained. He sprang from the family who were fathers of the first Baptist church in Newport, which was formed in 1644; and he hath published a reply to Messrs. Fish and Crane upon baptism, and some other things. The last Baptist church in the county of Norfolk was formed August 24, 1780, upon the borders of Stoughton and Braintree, where now is the town of Randolph. Former revivals of religion had been granted there, but the work was more powerful in that glorious year 1780. Joel Briggs, A. M. was born in Norton, April 15, 1757, educated in the college at Providence, and preached to this church about three years, before he was ordained their pastor, December 5, 1787. A powerful work was again wrought among them in 1790, which caused the addition of above twenty members to this church: and it extended its happy influence into Bridgwater and Abington.

X. The county of Plymouth, where our fathers began the settlement of New-England, calls for our next attention. The principles and manners of the first planters of the country, are as much retained here

here as in any part of the land. And this may be a cause why no person hath been hanged in the county of Plymouth for sixty years past. The inhabitants are as much upon a level, and there are as few foreigners among them, as in any part of America. The people are generally supported by their own labours, and not by the labour of others. And a powerful work of the Spirit of God in Middleborough, in and after 1741, prepared the way for the gathering of the first Baptist church in the county, in this town. After the death of their minister in April, 1744, Judge Oliver, who came from Boston, with a few more leading men in Middleborough, shut the next minister whom the church chose, and two thirds of the people, out of their meeting-house, and from the use of their ministerial lands. And when a new precinct was constituted in February, 1743, consisting part of Middleborough, and part of Bridgwater, the communicants therein were denied a dismission from the old churches for five years, lest if a church were formed in this precinct, they should call a minister whom the world did not like. The communicants therefore set up a meeting without license from arbitrary ministers, in December, 1747, and formed a church here, February 16, 1748, and ordained a pastor therein the 13th of April following. But in the month between, their opponents held a parish meeting, and voted a large sum of money, to finish their meeting-house, and to hire other sort of preaching, and taxed the church and their minister, with the rest of the inhabitants, to pay it. But after distress had been made upon several of them, it appeared in a trial at Plymouth court, that said money was voted at an illegal meeting, and the case was turned against their collector. But they appealed to their superior court, and in the mean time sent an agent to Boston, and obtained an act of the legislature to establish said meeting as legal, and the superior

superior court gave judgment against the defendant upon this act, which was passed after the suit was commenced in the first executive court. And this shews that the temporal interest of no people can be secure, where one party of ministers are supported by tax and compulsion.

XI. In August, 1749, a dispute about baptism was brought into this church, which was managed with an unhappy temper by many, and caused great difficulties among the people. Nine members of this church, and one who was not a member, were baptized in September, and they set up a meeting from the church in October, because their minister and church did not immediately become Baptists, so as to obtain an exemption from taxes to Congregational ministers. They went the next year and joined to old Baptist churches, and obtained such an exemption. These things, with the unhappy temper which many discovered, caused a great fear in others that there was some secret iniquity in the Baptist principles, as tradition had long said there was. But they were led by degrees, to distinguish between the truth of God, and the corruptions of men who profess a zeal for it; and their minister was baptized in August, 1751, and others afterwards, who yet held communion with those who were only sprinkled in infancy, until they were convinced that this was a practical saying that they were baptized when they believed in their consciences they were not. Therefore they formed a Baptist church here, January 16, 1756, and their former minister was installed their pastor the 23d of June following, in which office he is still continued. He was born at Norwich in Connecticut, January 9, 1724, converted in 1741, and began to preach in September, 1746. This was then the only Baptist church in an extent of country of above an hundred miles long, from Bellingham to the end of Cape-Cod, and near fifty miles

miles wide, between Boston and Rehoboth. Their number was small for many years, though they had some revivings from time to time, until such a work came on in 1779, as increased their number in three years, from 59 to 138. And in forty years they have buried 34, dismissed 61, and excluded 12, while 91 remain. Seven members of this church have been ordained to the work of the gospel ministry, namely, James Mellen, Abner Lewis, Afa Hunt, Elijah Coddington, Job Macomber, Samuel Nelson, and David Leonard; the last of whom was ordained as an itinerant, December 17, 1794. He was born in Bridgewater, and educated at the college in Providence, where he took his first degree in 1792. His brother Zenas Lockwood Leonard graduated at that college in 1794, and was soon approbated by this church to preach the gospel, and has been accepted in that work in various parts of the country. Stephen Smith Nelson was a class-mate with him, and he was approbated as a gospel preacher by this church last May. He is great-grandson to the first Baptist in Middleborough, of whom we shall say more presently. The pastor of this church published a discourse upon an internal call to preach the gospel, in 1754; and he has published the most since of any Baptist in America; but their value is left entirely to the judgment of the public.

XII. The second Baptist church in Middleborough was formed in the following manner. Thomas Nelson, who was born here in June, 1675, discovered such evils in the second minister of the town, as caused him to examine the scriptures concerning their principles; and finding nothing therein for infant baptism, he went and joined to the first Baptist church in Swansea. And in the year 1717 he removed into the south part of Middleborough, called Affawamset, being the first English family who settled there. And Baptist ministers frequently preached at

his house, until he got one to preach there steadily, in the spring of 1753. This was Mr. Ebenezer Hinds, who was born in Bridgwater, July 29, 1719, and began to preach in 1749. About four miles southwestward from this meeting, in a place called Beechwoods, Mr. James Mead was ordained the pastor of a separate church, October 3, 1751, and continued in that office until he died, October 2, 1756. The majority of that church became Baptists soon after, and joined with Mr. Hinds's hearers in forming a Baptist church, November 16, 1757, and he was ordained their pastor, January 26, 1758.* They purchased a house and farm for the ministry, and built a convenient meeting-house 42 miles from Boston. Mr. Nelson died before this church was constituted, aged eighty, but his widow lived to commune with them in the ordinance of the supper, after she was an hundred years old. She died December 7, 1782, being an hundred and five years and seven months old; and she had then living of her posterity 337, as near as the account could be collected; for some of them were in Nova-Scotia. William, Samuel and Ebenezer Nelson, three of her grandsons, are now ordained Baptist ministers. Mr. Hathway, a minister in Freetown, also sprang from this church. Such a revival of religion was granted among them in 1773, as increased the church to 104 members the next year. But a number of them were dismissed to form a church in Freetown soon after, and they never have been so large since. Mr. Hinds hath had two wives, and fifteen children, of whom he hath buried eight; and the great expenses in his family, with different sentiments about the support of ministers, and the government of the church, hath caused many contentions among them, which hath reduced the church to a much smaller number than they once had; yet he is still continued in his office there.

XIII. The

* Mr. Hinds was baptized by Mr. E. Moulton, and joined himself to the second Baptist church in Boston, March 3, 1751.

XIII. The third Baptist church in Middleborough sprang chiefly from the first. The lands near the corners of Middleborough, Rochester, Wareham, and Carver, were but little cultivated until 1754; and Baptist ministers were called to preach there from time to time afterwards, and persons from thence joined to our church, until they obtained a dismission, and ten persons were formed into a church there, August 4, 1761. Mr. Ebenezer Jones had preached to them for a while before, and he was ordained their pastor the 28th of October following. And a revival of religion came on among them the next spring, which prevailed through the year, and spread its happy influence into many other societies, the good fruits whereof are visible to this day. Yet some evil behaviour in Mr. Jones's wife, which drew him into a snare, caused a great division in the church and society in 1763, which terminated in his removal from them; and he travelled and preached in various parts of our land, until he died in the county of Albany, in September, 1791. This church was in a furnace of affliction for several years; but in the spring of 1770, they obtained Mr. Afa Hunt to preach to them, and he was ordained their pastor, October 30, 1771. He was born in Braintree, in July, 1744, and preached in Raynham for a year before he went to them, when he joined to the first Baptist church in Middleborough. His preaching was very acceptable, and they gave him a good place for a settlement, beside the use of the ministerial lot; and they built a convenient meeting-house, above eleven miles from the first Baptist meeting in this town. And such a work of the Spirit of God began among them in March, 1780, as caused the addition of 113 members to their church by September, 1782, when they had 194 in all. But in the time of great changes in our country about money and worldly property, Mr. Hunt entangled himself so much in

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the affairs of this life, as caused much unhappiness, and he insisted upon a dismissal from his church, which they granted, though with reluctance, in December, 1789. He had been a journey into Virginia, where he preached to good purpose the year before, and he travelled into New-Jersey and Pennsylvania after his dismissal; but he never removed his family, until he was called to visit his eldest son, who was sick with the dysentery in the college at Providence, where the father was seized with the same distemper, and died there, September 20, 1791. His son recovered, while he was taken away, and his memory is precious to many, notwithstanding his imperfections. The church was in low circumstances for some time, and young people got to be so extravagant in vanity, that they could hardly be kept civil in times of public worship. But the church prevailed with Mr. Samuel Nelson to remove there to preach to them, in May, 1793. And in the beginning of the next month, such a divine influence was granted, that old Christians became all alive in religion, and such a concern for the soul and eternity appeared among old and young through all the busiest time in the summer, that they had frequent and crowded meetings, in season and out of season, without the least disturbance from vain persons, which before were so troublesome. Mr. Nelson was ordained their pastor January 16, 1794; and above thirty were added to their church in about a year. He was born in this town April 6, 1745, and is still useful in this church. Mr. John Tripp, and Mr. Simeon Coombs have been of this church, who are now ordained ministers in other places.

XIV. A few persons in the west part of Bridgewater had been members of the first Baptist church in Middleborough near thirty years, before a happy revival of religion began there in 1779, when their number increased so much that they were encouraged to hold meetings among themselves, from time to time.

time, until sixteen members were dismissed, and a church was formed there, June 7, 1785. Mr. George Robinson had preached to them for a year before, and he became their pastor. He was born in Attleborough, in November, 1754, and was ordained at Killingly in Connecticut, November 13, 1776, where he ministered for more than seven years. But such difficulties then arose in their church, partly occasioned by the public disorders in our country, that they called a council, and, by their advice, dismissed and recommended him, and he removed to Bridgwater, where many blessings have been granted under his ministry. Mr. Seth Howard was baptized there, March 10, 1779, and was one of the first members of this church, and he continued in their communion, until he died in a joyful manner, October 11, 1794, aged near 92. Mr. Eleazar Snow, who was born in Bridgwater, July 25, 1701, also joined to the first Baptist church in Middleborough, and was then one of the first members of this church, and is now the oldest man in Bridgwater.*

XV. Some persons of Marshfield joined to the first Baptist church in Boston, before elder Callender died in 1738, and others joined to their second church in elder Bound's time; but their number was small, until deacon Josiah Eames invited Baptist ministers to preach there in 1773, and a meeting was set up, in which Thomas Eames began to preach. But these men removed away, and the last of them is now pastor of a church in Islesborough in the county of Hancock; and the Baptists in Marshfield were in low circumstances, until a revival was granted in 1786, and they built them a meeting-house the next year, and a church was formed among them, June 11, 1788. They received assistance from neighbouring ministers, from time to time, until Mr. Joseph Butterfield came to preach there steadily in the fall of 1791, and he was ordained their pastor, May 16, 1792. His gifts were promising, and his hear-

* Mr. SNOW, full of divine consolation, died Feb. 18, 1796.

ers increased for some time; but from imprudent conduct, he proceeded to the use of deceitful means to obtain a temporal living. Therefore a mutual council was called, May 8, 1793, who advised the church to depose him from his office, which they did, and he confessed it to be just. He was then forgiven and restored as a brother, and recommended to another church, and he removed to Weston, and lately into the district of Maine. They have experienced many trying things since at Marshfield, but it is hoped that all will work for their spiritual good.

XVI. The town of Carver was formerly the south parish in Plymton, betwixt Middleborough and Plymouth. Their first meeting-house was built near the north end of the parish, because most of the people lived there. But when the south end was also planted and cultivated, the inhabitants claimed a right of having it removed into the centre; and because this was denied them, they built another meeting-house towards the south end, and obtained occasional preaching in it for some years. At length they got Baptist ministers to preach there, and their principles prevailed, until a Baptist church was formed there, July 13, 1791, and Mr. John Tripp was ordained their pastor the 28th of September following. Most of the first members were dismissed from the third Baptist church in Middleborough, as others have been since. And a happy revival of religion in both churches in 1793, caused a large increase of this church. Mr. Tripp preached an ordination sermon at Barnstable, April 29, 1795, which was printed soon after at Boston.

In January, 1793, a great revival of religion began in Plymouth, the first town that was planted in New-England; and it prevailed to a greater degree than any work of the Spirit of God hath done there since the year 1742. Their minister, the Rev. Dr. Robbins, was much engaged in it, and in the summer of 1794, he baptized one woman by immersion, which was a new thing in that town.

CHAP. VII.

- I. *An Account of the first Church in Swansea.* II. *Of the second Church there.* III. *Of two in Rehoboth that are dissolved.* IV. *Of six Churches now there.* V. *Of Mr. Winchester.* VI. *Of Mr. Ellis.* VII. *Of the last Baptist Church in Rehoboth.* VIII. *Of Taunton.* IX. *Of Attleborough.* X. *Of Dighton.* XI. *Freetown.* XII. *New-Bedford and Dartmouth.* XIII. *Raynham.* XIV. *Harwich.* XV. *Barnstable.* XVI. *Martha's-Vineyard.*

I. **T**HE first Baptist church in the Massachusetts is in Swansea, which was originally in Plymouth colony, the first in New-England. Mr. John Miles was a father of the Baptist churches in Wales, which began in 1649; and he was pastor of the Baptist church of Swansea in that country, until he was ejected from thence by a cruel act of parliament, which turned above two thousand teachers out of their places in 1662. He then came over to our country, and brought their book of records with him, which is in Swansea to this day, containing many things concerning the first Baptist churches in Wales, that are no where else to be found, and which have been lately transcribed and sent over to them. Nicholas Tanner, Obadiah Bowen, John Thomas, and others, also came over to this country; and one of Bowen's posterity is now Chancellor of the university at Providence. A Baptist church was formed in Rehoboth in 1663, and Mr. Miles was their pastor; and four years after they obtained a grant of the town of Swansea, from the legislature at Plymouth; and there have been none but Baptist churches in that town to this day. Mr. Miles often visited and laboured with his brethren at Boston, in the time of their sufferings; and he continued the faithful

faithful pastor of the church in Swansea, until he fell asleep there, in a good old age, February 3, 1683. Mr. Samuel Luther had been a representative for Swansea in their legislature, and was otherwise useful in the town, before he was ordained a pastor of this church, July 22, 1685, by the assistance of the elders, Hull and Emblen of Boston; and he was much esteemed at home and abroad, until he died in 1717, and his posterity are numerous to this day. Mr. Ephraim Wheaton, who lived within the bounds of Rehoboth, had been a colleague with him about thirteen years, and he was a faithful and successful minister until he died, April 26, 1734, aged 75. He baptized and received fifty members into his church in five years after a revival began in 1718, of which he wrote an account to Mr. Hollis in London. Our second vol. p. 79. Mr. Samuel Maxwell was ordained a colleague with him, April 18, 1733; but he was unsteady in his sentiments, and in 1738, he embraced the opinion of keeping the seventh day of the week as the Sabbath, which caused his dismissal from this church, April 15, 1739. Elder Benjamin Herrington, formerly of Narraganset, was their next pastor, and was installed in this church, August 18, 1742, and he had a crowded audience for several years; but then he was accused of the sin of uncleanness, and he went off to Canterbury in Connecticut, where he preached to a few people, and lived in obscurity to old age. In March, 1748, Mr. Jabez Wood, of Middleborough, was called to preach to this church, and he was ordained their pastor, September 5, 1751. He was grandson to Mr. Thomas Nelson; but as the old gentleman judged that Wood had made use of unjust and deceitful measures to obtain that place, where was a good farm for the ministry, he removed his membership to the first Baptist church in Rehoboth, and others went to other churches; and the first church in Swansea was in a declining

declining condition, until elder Wood asked and received a dismission in 1779, and he removed into Vermont, where he died in 1794. But as the enemy had burnt their meeting-house, and house for the ministry at Warren, three miles off, in May, 1778, the two churches agreed for the present to meet at Swansea, and elder Thompson was received into this church, October 7, 1779, and has been their pastor ever since. And such a rain of righteousness was granted there in 1780, as caused the addition of above ninety members to that church in two years, and they have had other revivals since.

II. The second church in Swansea was formed upon different principles from the first, and they held the laying on of hands upon every member as a term of communion, and did not sing in their public worship. Men who removed from Providence, and from other places, set up worship by themselves there about 1680, and continued it until they formed a church, and Mr. Thomas Barnes was ordained their pastor in 1693; and he was well esteemed in his place, until he died, June 8, 1706. Samson Mason was a soldier in Cromwell's army, and he came over to America upon the turn of times in England, and settled in Rehoboth, and his posterity are now as numerous as, perhaps, those of any man who came to our country in his day, and they have had the chief lead in this church. His sons were Noah, Samson, James, John, Samuel, Joseph, Isaac, Pelatiah and Benjamin. James and John went to Boston, but six of the others lived in Rehoboth and Swansea, until the youngest of the six was seventy years old. Isaac Mason was ordained a deacon in this church, at the same time that Barnes was ordained their pastor, and he lived to January 25, 1742. His brother Joseph was ordained their pastor in July, 1709, and continued so till he died, May 19, 1748. Mr. John Peirce was ordained a colleague with him, October

19, 1715, and died September 8, 1750, being each of them near ninety, and their memory is precious to their posterity. Mr. Pelatiah Mafon was born in March, 1669, and died in March, 1763, and three of his fons have been pastors of this church. Elder Job Mafon was born February 28, 1695, ordained May 22, 1738, and died July 17, 1775. His character as a judicious man, a good preacher, and an exemplary walker, was high among his acquaintance. Elder Ruffel Mafon was born April 22, 1714, ordained November 2, 1752, and is now able to preach frequently, and to discharge other duties of his office to the acceptance of his brethren. Elder John Mafon was born in October, 1716, ordained March 26, 1788, and is well esteemed in his office. In the mean time, as their church has greatly increased in latter years, and they had many who joined to it from distant places, and gifted men were raised up among them, they ordained many elders. Elder Benjamin Mafon was ordained September 15, 1784, elder Nathaniel Cole, December 12, 1787, and elder Philip Slade, October 15, 1788. Elder Cole is now settled in Connecticut, while the others remain in this church in Swansea. It is also to be observed, that a church in Rehoboth sprang from this church in 1753, and a large part of another church ten years after to go to Nova-Scotia. When all North-America was ceded to Great-Britain, Nathan Mafon and his wife, Thomas Lewis and his wife, Oliver Mafon and his wife, with Experience Baker, of this church, and Benjamin Mafon and his wife, Charles Seamans and his wife, Gilbert Seamans and his wife, from other churches, were formed into a church, and Nathan Mafon was ordained their pastor, April 21, 1763, and they went and settled at the head of the Bay of Fundy. But after some years they removed back to New-England, and most of them went and settled in Berkshire in the

the Massachusetts. It is also to be observed, that the powerful work of grace which was wrought in this country, under the ministry of men who held to infant baptism, and who had oppressed the Baptists, was attended with such evil reports as prejudiced the Baptists against the work for many years. But some ministers from New-Jersey came and preached among the Baptists in these parts, in and after 1754, which served to remove those prejudices, in some measure. And in 1756, colonel Andrew Cole, of Swansea, invited some of our new ministers to preach at his house, and from time to time afterwards. And though these Baptist churches had received members by a general confession of their faith, yet in a great revival which began in the fall of 1771, a particular relation of experiences of an inward change of heart was introduced, which produced powerful effects upon many. Several hundred persons were added to the Baptist churches in Swansea and Rehoboth within two years after. The work was still greater in and after 1780, and singing in public worship was soon after introduced into the second church in Swansea. But as they still held laying on of hands as a term of communion, a number drew off, and formed another church, and ordained Mr. Michael Eddy as their pastor, in August, 1785; though it is since dissolved, and he removed to Newport in 1790, where he is still useful.

III. Rehoboth is a large town, extending from Taunton and Dighton to Providence, about twelve miles; and in 1791, there were 4710 persons therein, and ten religious societies, which is more than we have in any other town of their numbers in these parts. Cruel oppression, on the one hand, and an abuse of liberty, on the other, have been the cause of it. Many had joined with the Baptists in Swansea, from time to time, until Mr. John Comer came and assisted in forming a church in Rehoboth. Some
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account of him is in our second volume, p. 66, 110—113, 121—124. He was an excellent preacher of the gospel, and an eminent instrument of reviving doctrinal and practical religion in Newport, for six years before he removed to Rehoboth in August, 1731, and a Baptist church was formed there, January 20, 1732, and he became their pastor, and it increased to 95 members in less than two years. And in that time he went and laboured in Sutton, Leicester, Middleborough, and other places. But he exerted his powers so much in this noble cause, that he fell into a consumption, and died joyfully, May 23, 1734, before he was thirty years old. His son is now a member of the Baptist church in Warren, and he lent me his father's diary, and other writings, which have been very serviceable in our history. Nathaniel Millard was ordained the next minister of this church, June 24, 1736. But his principles and conduct were corrupt, and he was dismissed in 1742, after which he went off with another woman instead of his wife. And as Mr. Maxwell had retracted his opinion concerning the sabbath, this church called him to be their pastor, in October, 1745. But in about three years, Congregational ministers, who had oppressed the Baptists, had invited him to preach for them, and he yielded so much to them that this church dismissed him, and he published a complaint about it in 1749. He often preached in other places, and was esteemed as a pious man, and lived to a great age, but never had the charge of any other church. In the mean time, a second Baptist church was formed in the northeast part of Rehoboth, and Mr. Richard Round was ordained their pastor, July 13, 1743; and in nine years it increased to forty members. He was one of the seals of Mr. Comer's ministry, and preached the gospel faithfully, until his health failed, and he removed to the south part of the town, for the benefit of

of the sea air. And about that time a division took place in both churches, and a part of both joined together at their first place of worship, and elder Round was their pastor until he died, May 18, 1768, aged 62. His character as a minister of the gospel, and as a pious man, was very good; but those churches are since dissolved.

IV. Mr. John Hicks was born in Rehoboth, May 10, 1712, and became a member of the first Baptist church there, and then a preacher therein, until they gave him a call to be their pastor; but he did not accept it, because many of the church appeared to him to be unsound in principle, and to oppose the power of godliness. But after much labour, a new church was formed, and Mr. Hicks was ordained their pastor, November 10, 1762; and in the glorious year 1780, they had 106 members. Mr. Nathaniel Round, brother to Richard, was a member of this church, and called to preach the gospel therein; and on May 11, 1768, he was ordained as a minister of the gospel, to go and labour in Nova-Scotia, with a people who went from these parts. He went accordingly, and was a successful labourer there for several years, and then he removed back, and settled in the east part of Attleborough, and preached occasionally round the country, until he died at home, July 18, 1781, in the 64th year of his age. Another church was raised out of the other, in the following manner. A powerful work began among them in the fall of 1771, and elder Hicks baptized forty persons, and then was taken sick in the winter, and Mr. Winchester came and baptized twenty more; and such power appeared to attend his ministry, that many were taken with the opinion, that baptism by immersion ought not to be held as a term of communion in the church. A council was called upon it, in September, 1772, and they who were not convinced by them, formed another church,
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and ordained Mr. Jacob Hicks as their pastor, January 20, 1773. He is the eldest son of their old pastor, and was born January 1, 1740. This division caused much unhappiness for many years; but both societies have usually held their worship together in late times, and they now meet in the same house that was first built for Mr. Comer's church. Elder John Hicks is now so old and infirm as not to be able to preach, but he appears still steadfast in the faith and hope of the gospel. His son hath none in his church at home but those who have been buried in baptism, and seems to have almost given up occasional communion with others; and so have other churches, with whom he is connected. For as they communed with those who were only sprinkled in infancy, because they loved them as Christians, and not because they viewed them as baptized persons according to the written word, they have found this to be an impediment in the way of enforcing the written word as a rule in other cases. And to receive any member, to the grief of any already in the church, they also find to be unwarrantable. Another such church was formed on the north borders of Rehoboth, after a happy revival of religion there October 2, 1777; and Mr. James Sheldon, of Providence, was ordained their pastor, September 6, 1780. And he purchased a good farm for sixteen hundred dollars; but after he had paid a thousand of it, he was pressed upon for the rest, in the trying year 1786, in such a manner as to compel him to sell it again, with the loss of about seven hundred dollars. And there was reason to conclude, that a hope of his removal from that people, and of breaking up of that meeting, caused the Congregational party to press harder in this case, than they otherwise would have done. But be that as it may, elder Sheldon removed his family back to where he had formerly lived, though he often came and ministered

tered to this people for several years, and then he obtained a dismission, and removed into the State of New-York in 1792. This church have obtained occasional supplies since, from time to time, until Mr. Jeremiah Irons was ordained their pastor, September 24, 1795. He was born in Gloucester, above Providence, October 14, 1765. In the east part of Rehoboth, a Baptist church was formed, January 17, 1780, in which were a number of very respectable members; but as they never obtained a pastor, they now often go to other meetings. Two Baptist churches have also been formed in Rehoboth, who refused to commune with any baptized persons, but those who had laying-on of hands and prayer after baptism. They likewise excluded singing in their public worship, as most of the old Baptists in New-England did, before our great reformation. In order to form the first of these churches, above thirty persons were dismissed from the second church in Swansea, and formed a church in Rehoboth, and ordained Mr. Daniel Martin as their pastor, February 8, 1753; and Mr. Nathan Peirce was soon ordained a colleague with him. Mr. Martin published a discourse in 1770, against particular election, and efficacious grace in conversion. But an answer to him was published the next year, which was convincing to many minds. Elder Martin died in an advanced age, November 17, 1781, and elder Peirce died in 1794. Elder Thomas Seamans had been a colleague with him for a number of years, and he still ministers to that people, but their number is small. Another church sprang from them, in the northeast corner of Rehoboth, and was formed on April 4, and two elders were ordained therein April 20, 1789, viz. the elders Aaron Wheeler and Sylvester Round. The doctrines of grace, and the power of godliness, have lately gained ground among them.

V. Mr.

V. Mr. Elhanan Winchester was born in Brooklyne, near Boston, September 19, 1751, and was very studious from a child; and he obtained a considerable measure of human learning, before he made a profession of religion, was baptized, and began to preach with much zeal. And his preaching in Rehoboth caused a separation in Mr. Peck's church, and another church was formed, and he was ordained their pastor, September 4, 1771, before he was twenty years old. And though he was baptized himself, yet he was exceeding zealous for the communion of all Christians together, let them be sprinkled in infancy or baptized by immersion; and as his preaching appeared to be very powerful and successful, it caused a division in elder Hicks's church before mentioned. But soon after Mr. Winchester was ordained, a Baptist minister pointed out to him the inconsistency of his conduct in such a manner, that, after eight months' consideration, he declared to his church, that he could no more administer the ordinance of the supper to any who were only sprinkled in infancy, though he was still willing to discharge all the duties of his office to them that he could do with a good conscience. But upon this the majority of his church refused to let him preach another sermon among them; and they soon after censured him for not fulfilling his first covenant with them. Yet they called their way large communion, and the Baptist way close communion. This church ordained Mr. Jonathan Chaffee as their pastor, in May, 1778, but their church has decreased until it is now nearly dissolved. Mr. Winchester called a council of Baptist churches in December, 1772, who advised him to confess his imprudent conduct to that church, and then to offer himself as a member to some Baptist church. He did so, and was received into the church in Bellingham; after which he travelled and laboured abundantly, through all the country,

country, as far as South-Carolina. But in the beginning of 1781 he was rejected by the Baptist church in Philadelphia, because the fathers of it discovered that he had fallen into the doctrine of universal salvation. He had preached there but a few months, but in that time he had admitted many members, by which means his party became the majority; therefore they sued for the meeting-house, and the house for the ministry, with other property which belonged to that church. Though after much cost in courts, for several years, they were defeated, and the property secured to the original church. After this, he came and spent a year in New-England, without visiting many of his old friends, and then returned to Philadelphia, from whence he sailed for England, in July, 1787. In London he published a book, in which he said, "I have, at the expense of character and popularity with *the religious world*, at the hazard of *temporal interest* and emolument, and refusing no other sacrifice, in what I apprehended to be the cause of God and truth, come forth as a writing witness on this subject; and a defender of the faith which once I destroyed."* Though it is well known, that he concealed his opinion upon that subject as long as he could, and that he grasped at the temporal property of said church as long as he could hope for it. And what is the faith which he would now defend? Why he says, "*Punishment*, without having the reformation and subjection of rebels for its end, is unworthy of the Being we adore." Again he says, "Since *goodness* is the perfection of God, and *evil* the imperfection of the creature, there can be no doubt, that as good existed before evil, so it shall exist to all eternity, when evil shall be no more."† But how can any man believe, that the punishment which God has inflicted upon the fallen angels, for

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* Preface to Winchester's Dialogues, 1788, p. 6, 7.

† Dialogues, p. 23, 32, 33.

near six thousand years, is designed for their final salvation? Yea, or that the destruction of unbelievers in the wilderness, or of the Sodomites by fire from heaven, was designed for their endless happiness? How can any government or dominion be supported upon these principles? And as God was infinitely good, before he created angels or men, how do we know that he will not reduce them all back again to nothing? For he created all things good, and the serpent persuaded our first mother, that death and ruin could not come from eating the forbidden fruit. And one apostle says to Christians, I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 2. Cor. xi. 3. And another says, I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Jude 5—8. Here our times are exactly described by God, who saw them perfectly seventeen hundred years ago. Yet Winchester has followed others in denying that the words everlasting and eternal, when applied to future misery, mean without end. And he says, “The foundation of *endless* misery, came from the Pagan theology.” Though in the same book he says, “The great number of Heathens, that die without ever being favoured with the light of the gospel, and certainly without

out ever hearing of *endless* misery, convinces me, more than any logical arguments, that God has many ways of instructing and reclaiming his creatures, in *another* state, that we are at present unacquainted with."* And he has published this glaring contradiction now in Boston, seven years after he first published it in London. So God says, Their folly shall be manifest unto all men. 2 Tim. iii. 9. Mr. Winchester returned to America, and landed at Boston in July, 1794, and is spreading his opinions in this country, which makes it needful to hold up light against them.

VI. And the same may be said concerning ministerial tyranny. An instance of it was before given, in the selling of their ministerial lands in Rehoboth, and obtaining an act to incorporate the committees who should be annually chosen in each parish, to manage their funds of money, so that the interest thereof might support their ministers. The Congregational name was not in the original grant of those lands, though the produce of them is now claimed under that name. And since the foregoing account was written, a *Narrative* has been published, "By James Ellis, A. M. attorney at law." He is a son of the minister before named; and his narrative confirms what I had before written, if it is carefully examined. He says, "The inhabitants of the precinct, at a lawful meeting, called for that purpose, unanimously concurred with the church in the choice of Mr. Ellis." This was on November 10, 1784, p. 11. But he did not accept of that call, and wanted more money. Therefore at another meeting, December 27, 1784, they offered him an hundred pounds a year, and then he accepted their call; though this sum was voted by but little more than twenty men, and near three hundred men were taxed to pay it. Our author says, "Every person with-

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* Ibid. p. 30, 151, Boston edition, 1795, p. 68, 158.

in the precinct was taxed, and the collector ordered to gather the monies, without favour or partiality, or the least discrimination." P. 63. Yet some of them belonged to Mr. Snow's church, some to Mr. Peck's, and many to Baptist churches; and a large majority never had any concern with Mr. Ellis as their minister. Yet his son says of the party who chose his father, "Though they begun a good work, yet being destitute of the grace of perseverance, they failed in its final completion, and brought difficulties to themselves and all concerned." P. 16. But can any man believe, that it was a good work, for the minority to essay to force the majority to support a minister whom they never chose; or that grace was ever given to enable any to persevere in such a way? As these people found that they could not do it, and called back the bills from the collectors in the spring of 1790, Mr. Ellis sued the whole precinct for his salary in the fall after, but the action was continued to March. And as the leaders of the precinct were not willing always to lie under this yoke, they called a meeting, February 7, 1791, when it was voted, "That the precinct do not agree that the Rev. John Ellis shall officiate as minister in said precinct at the expense of said precinct." And his son says, "Thus they flattered themselves they had discharged their minister, and boasted much of their novel and short method of dismissal." P. 23. Though the whole community of the Massachusetts had dismissed their governor near four years before, and all America have still the right to leave their highest rulers out of office at appointed times. But God says of mystery Babylon, The woman which thou sawest, is the great city which reigneth over the kings of the earth. Rev. xvii. 5, 18. And how evident is it, that the ministers who are supported by law in our country belong to that great city? For the most of them were very active in procuring
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the revolt of America from the government of Great-Britain, while they have never allowed the people here the same liberty concerning their religious teachers, as they have concerning their governors and legislators. And how can our legislature give ministers a power that they never had themselves? Can men be any longer blinded about these affairs? If Mr. Ellis would have given up his claim upon that precinct for the future, his past salary would have been paid, and all the trouble of shutting him out of their meeting-house, and the expense of courts upon these matters, would have been prevented. But in October, 1794, their fund of money, as well as a salary for seven years, was given to Ellis's party by our supreme judicial court, with vast costs of courts against his opponents. His son says, "A very full and candid hearing (continuing for two days and a half) was given both by judges and jurors. All records, from the first settling of the town of Rehoboth, were brought into view, the facts fully stated, and the law candidly considered." P. 49. And he says, "Respecting the fund, it appears by the records, that in the year of our Lord, 1640, the old colony of Plymouth granted to the people of Rehoboth certain lands for the purpose of supporting public teachers of the gospel." P. 55. Very true; and for seventeen years after, all the arts of ministers, and of other colonies, could not bring Plymouth legislature to interfere with the law of Christ, who says, They which preach the gospel, should live of the gospel. 1 Cor. ix. 14. But in 1658, governor Bradford, and other fathers of the colony being dead, their children yielded to the other colonies, in introducing the use of the sword to support religious ministers. And four Quakers were hanged directly after at Boston, whose *blood* hath brought a lasting reproach upon New-England. Though it hath been ignorance or wickedness, in all men who
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have not exempted Plymouth colony from that reproach. And how could lands which were given to support preachers of the gospel, be taken away to support men who will not trust the Lord Jesus Christ and his influence for their temporal living? For though Abraham was an eminent servant of God, yet his children were a generation of vipers when Christ came in the flesh. Mat. iii. 7. And God says of such, They hatch cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Isaiah lix. 5. And how is this word now verified in this and other countries? For justice can often be had in civil causes, while it is denied in religious affairs. In the year 1760, they sold 674 acres of ministerial land in Rehoboth for more than four thousand dollars; but half of that money, which belonged to the first parish, with seven hundred pounds more for Ellis's salary, with great costs of court, have been taken from the majority of the inhabitants, and given to a small party therein. And because two men placed themselves upon the stairs of the pulpit, to prevent Mr. Ellis from crouding into it, on the day when the first Baptist minister preached therein, his son says, "They were adjudged guilty of a breach of the peace, and sentenced to pay costs of prosecution, amounting to ninety-five pounds, fifteen shillings and eleven pence; a high price for a seat upon the stairs in a decayed meeting-house." P. 32. Yes; and if a Baptist justice of the peace had not bound Mr. Ellis to his good behaviour until the next March, we have no reason to think that Baptist ministers could peaceably have preached in said house all that time. And his son now says of them, "This conduct has unwillingly obliged many, even of the charitable, to fear that they were not men of piety, or common honesty."

P. 68. Which gives a plain view of what many call piety and charity in our days.

VII. But the people who invited Baptist ministers to preach there, soon observed that they preached another kind of doctrine, as well as in another manner, than their former ministers did; and a visible change was wrought in many thereby, and the Baptists who used to go to other meetings, gathered to this. Also since Mr. Peck's death, his church is dissolved, and many of his society have come here. A number of souls were hopefully converted, and old believers were quickened, and they sent for ministers to baptize them at sundry times, until these, with some who were members of Baptist churches before, having called in advice, formed a Baptist church there, November 27, 1794. And Mr. John Peirce Jones, of Providence, having preached to them through the winter, was ordained their pastor, March 18, 1795. They have since built themselves a convenient meeting-house, in sight of that which was taken from them, at the distance of more than a quarter of a mile. Their worship therein is to be governed by the church, and harmony appears among them. And the majority of the inhabitants of the towns of Rehoboth, Taunton, and some other towns, are now exempted from the taxing power of the Congregational denomination. And it is hoped that this freedom will prevail through the country, so that all men who are willing to obey the laws of Christ may no longer be oppressed by any who do not love him above all the things of time.

VIII. The Baptist church of Taunton was first gathered in Norton. Mr. William Carpenter was ordained the pastor of a separate church there, September 7, 1748. He was born in Rehoboth in 1710, and his labours in this church were successful, until he and the majority of the church became Baptists, and he was installed in that order, April 1, 1761.

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Some of the members of that church, especially they who lived in Easton, had run into the most delusive notions that could be conceived of; even so as to forsake their lawful wives and husbands, and to take others; and they got so far as to declare themselves to be perfect and immortal, or that the resurrection was past already, as some did in the apostolic age. 2 Tim. ii. 18.* But elder Carpenter, and a majority of the church, rejected those abominations, and he continued faithful unto his death, which happened August 23, 1768. The most of his church then lived in the east part of Norton, towards Taunton, where a Baptist meeting had been long kept. Mr. Jeremiah Basset lived there who was a member of elder Round's church in Rehoboth, and obtained liberty from thence to hold worship on the Lord's-days at his house, as early as 1744; and he improved his gifts there, and their society increased, until they built a good meeting-house, upon the great road from Taunton to Boston, in 1767, and in April, 1769, the Baptist church of Norton united with the society in Taunton, and have held their worship in that house ever since. Their second pastor was William Nelson, A. M. who was born in Middleborough, July 18, 1741, baptized in June, 1761, educated in Rhode-Island college, and ordained the pastor of this church, November 12, 1772. And a great harvest of souls was granted among that people in 1780, which increased their church to near eighty members. But as Mr. Nelson was not of a strong constitution, a sudden cold, after preaching at a funeral, seized his lungs in such a manner, that he was not able to preach for some years; and he removed down to the sea in Dartmouth in 1786, where he hath recovered his strength so far as to be able to preach occasionally. His brother Ebenezer Nelson was ordained a colleague with him, November 10, 1790.

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* Shadrach Ireland, hereafter mentioned, was connected with them.

IX. A separate church was formed in Attleborough, and Mr. Nathaniel Shepard was ordained their pastor, January 20, 1748; and he was well esteemed until his death, April 4, 1752. Afterwards the Baptist principles gradually prevailed among them, until they constituted a Baptist church there in 1769, and Mr. Job Seamans was ordained their pastor, December 15, 1773. He was born in Swansea, May 13, 1748, and went to Nova-Scotia with elder Nathan Mafon in 1763, and was converted and began to preach there. But upon a visit to his native place, he went and preached in Attleborough, which was so agreeable to this church, that they prevailed with him to remove and become their pastor; and a great blessing was granted on his labours in the winter before the American war; and a greater in the glorious year 1780, which increased his church to 81 members. Mr. Seamans was also very successful in labouring in many other places. But his people grew very slack about his support, and the insurrection in 1786 produced unhappy effects in his society, so that he asked a dismissal from them, which the church granted in November, 1787, though with reluctance; and he removed the next summer and settled at New-London in New-Hampshire, where (in its place) we shall have a good account of him. This church in Attleborough sought for other helps, and Mr. Abner Lewis removed there in 1789, and ministered to them until 1794, when he removed back to Freetown, and though they have had other preachers since, yet they have no settled pastor. Their meeting-house is upon the great road to Providence, 32 miles from Boston. Six miles south of them is the second Baptist church in Attleborough. A separate church was formed there, and Mr. Elihu Daggett was ordained their pastor, July 3, 1765. He was born in that town, August 6, 1710; and he was beloved by his people,
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until he was taken away by death, August 29, 1769. He was baptized, and so were a number of his church, which increased to 43 members; but a part of them were only sprinkled in infancy. Mr. Elisha Carpenter was ordained their pastor, June 17, 1778. He was also born in Attleborough, August 17, 1745, and was a Baptist before the church came into the Baptist order in 1781, in which they now appear to be well established.

X. The town of Dighton lies north from Swansea, and east from Rehoboth, and a powerful work began in those towns in the fall of 1771, and a large number were baptized there soon after. Mr. Enoch Goff was one of them, who was born in Dighton, November 3, 1740, converted in 1765, baptized in 1771, and began to preach the next summer. And as his preaching was powerful upon many, a Baptist church was formed in the west part of Dighton, and he was ordained their pastor, December 2, 1772. And though his advantages as to human learning were not great, yet spiritual teaching hath made him a very useful and acceptable minister, at home and abroad; and his church and congregation are become very large. Mr. David Seamans was raised up in this church, and was ordained a colleague with Mr. Goff, January 4, 1781, who was a useful minister at Freetown afterwards. Mr. Isaac Case was also raised up in this church, and laboured to good purpose in various parts of the land, until he went into the district of Maine, where we shall hear more of him hereafter.

XI. Freetown, which is on the east side of the river, against Dighton and Swansea, was so abusively treated by a Presbyterian minister above seventy years ago, that a number of the people turned to the Quakers, and many others disregarded any religious worship for a long time after. But it pleased God to pour out his Spirit upon the east part of the town
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in 1773, when many were hopefully converted, and joined to the second Baptist church in Middleborough. The next year they obtained preaching among themselves, and they built them a house for worship, and formed a church there, September 13, 1775, being regularly dismissed from the church they had joined to in Middleborough, and Mr. Abner Lewis was ordained their pastor, June 26, 1776. He was born in Middleborough, March 16, 1745; joined to the first Baptist church there in 1765, began to preach in 1770, and had preached in Freetown two years before he was ordained; and such a blessing was granted among them afterwards as increased their church to 128 members in 1780. But the public difficulties in the country, with the unhappy temper of some of the members of the church, caused Mr. Lewis to ask a dismissal from them, which he obtained in August, 1784; and he hath travelled and laboured in various places since, and hath supplied the church in Harwich for more than a year past. The behaviour of some in this church hath caused a number to ask and receive dismissions from it to other churches, while some have died, and others removed away, until they are become very small. The west part of Freetown enjoyed but little of the blessings which were granted round them, until the glorious year 1780, when a happy revival took place there, and a Baptist church was formed in 1781, and Mr. David Seamans was installed their pastor, August 13, 1783. He was a good preacher, and an exemplary walker, until he was drowned, by falling out of a canoe in the night, June 7, 1786, as he was returning from visiting one of the sick of his flock. After this mournful providence, they obtained occasional supplies, from time to time, until Mr. Philip Hathway was installed their pastor, June 13, 1792. He had been ordained in Middleborough, September 30, 1790. They have built a
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good house for public worship since he was settled, and things appear to be encouraging among them.

XII. New-Bedford was once the east part of Dartmouth, and a Baptist church was formed there, October 7, 1774; and Mr. Zaccheus Tobey preached to them for many years, until he was ordained there in 1792. The first minister in Dartmouth was a Baptist, but the Quakers have been a great majority in the town for many years, until they censured and excluded one of their chief ministers, in 1778, for appearing openly in favour of the Americans, while at war with Great-Britain. This caused a division in their society, and gave their children liberty to go to hear the preaching of other ministers, which was denied them before, notwithstanding their great name for liberty of conscience. Baptist ministers from Rehoboth and Swansea frequently preached in Tiverton and Dartmouth, and such a blessing was granted upon their labours in 1780, that many went and joined to those churches, until a Baptist church was formed in Dartmouth, June 2, 1781, and Mr. Daniel Hicks was installed their pastor, the 10th of October following. He is a son of elder John Hicks, of Rehoboth, where he was born November 30, 1755, and was ordained there July 12, 1780. Another revival was granted in Dartmouth in 1784, which added thirty members to this church by the close of the next year. In 1787 a great blessing was given upon the north part of New-Bedford, and a meeting was set up there, and many were baptized among them, who chose to join as a branch of Dartmouth church. Mr. Tucker Tabor was raised up to preach there, who, with a number of his brethren, afterwards removed into the State of New-York, though others have continued this meeting ever since. A revival of religion in Dartmouth in 1788, caused the addition of about forty members to the original church. A cold and trying time followed for several years,

years, but a fresh revival began in January, 1794, which spread in Dartmouth, Freetown, New-Bedford and Rochester; and Mr. John Lawrance was ordained a colleague with elder Hicks, the 23d of October following. He was born in Freetown, August 30, 1761, and he preaches chiefly in the east part of that town. A Baptist meeting-house was built in the west part of Rochester in 1793, and such a blessing was now granted there, that about forty persons were baptized, who also joined as a branch of Dartmouth church; and their addition in this revival in all their branches was an hundred and fifty members.

XIII. The Baptist church in Raynham sprang from the great revival of religion which began in these parts in 1779, and it was formed in the year 1780, and increased to above fifty members the next year. But some of them were drawn away with corrupt principles, and others removed into distant parts of the country, so that their number is now small, though these few appear to be stedfast in the faith.

XIV. The first Baptist church in the county of Barnstable is in Harwich. The ministers of that county generally opposed the great work which was in our land, in and after 1741; but Mr. Elisha Paine, who was born in Eastham, went and preached there, and also at Harwich, in 1744, with great success. A separation from the opposing ministers was the consequence; and Mr. Joshua Nickerson was ordained the pastor of a separate church there, February 23, 1749. Some of them were fined for separating, and distress was made upon many for ministerial taxes; but this served to increase their number, until another church was formed in the west part of the town, and Mr. Richard Chase was ordained their pastor, December 11, 1751. These churches held to free communion with all Christians, whether they were sprinkled in infancy, or baptized
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by immersion; but as Mr. Chafe was thus baptized in 1753, believers' baptism prevailed among them so much, that many gave up mixed communion, and a Baptist church was formed there, and Mr. Chafe was installed their pastor, September 29, 1757. And their principles prevailed so much, that Mr. Nickerson left his people, and went and settled at Tamworth, in New-Hampshire. Mr. Chafe ministered to his church for twenty years, and then the lust of intemperance had prevailed so upon him, that he was deposed from his office, by the advice of a council, in January, 1777, and he remained out of fellowship until he died in January, 1794, above eighty years old. And though his fall into sin was very shocking to many, yet the faithfulness of the Baptists in deposing of him raised the credit of their profession; and a fresh revival of religion among them caused their principles to prevail, so that the south parish in Harwich received a Baptist minister to preach in their meeting-house, and a Baptist church was gathered there, and a minister ordained in 1781. But they were not in fellowship with the other church, and their minister proved himself to be a deceitful man, and finally went away and left them and their church was dissolved. And in November, 1792, a minor part of the inhabitants of that parish settled a Congregational minister there, and about two years after they taxed all the Baptists to him, and in January, 1795, they appeared fierce for collecting of it, though advice from a distance restrained them therefrom. A happy revival of religion was again granted among the Baptists in Harwich in the spring of 1793, which might occasion this fresh attempt of their adversaries to hold them in bondage as Pharaoh did. And in December, 1795, they set out in a cruel manner to collect said tax, and hauled a number to gaol, and seized the estates of others without mercy.

XV. A few people in Barnstable withdrew from their parish worship, and set up a meeting by themselves in 1748; but they were fined therefor, and two women were set in the stocks for not paying it. Yet their cause prevailed, and a church was formed there, and Mr. Nathanael Ewer was ordained their pastor, May 10, 1750, and he continued with them for more than ten years, and then went and settled at Newmarket, in New-Hampshire; and the Baptist principles gained ground in Barnstable, until they formed a church there, June 20, 1771; and it increased gradually for ten years, in which time the most of them were exempted from taxes to Congregational ministers, as they had given in certificates to that party. But as a powerful work began among them in 1781, and a minister was raised up to preach among them, and he was ordained their pastor, December 4, 1788, the ruling party resolved to try what they could do towards holding them in bondage, as we have before related. Mr. Enoch Eldridge, who is their pastor, was born in Harwich, and he hath preached a part of his time to the Baptist church in Harwich, ever since he began in the work of the ministry, until 1794. A fresh revival of religion was granted in those two churches in the beginning of 1793, and Mr. Shubael Lovel, a young physician, was converted in Barnstable in March, and he began to preach there in January, 1794, and he was ordained as an itinerant minister, April 29, 1795. Baptist meetings have been held for some years in Sandwich, Wellfleet, and Provincetown, in that county, though Baptist churches have not yet been formed among them.

XVI. Duke's county includes Martha's Vineyard, and some adjacent islands, on which are the largest number of Indians that remain any where in this part of America. Peter Folger was a school-master among them, when Mr. Mayhew sailed for England
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in 1657, and he became a Baptist, and joined Mr. Clarke's church in Newport about 1675; and he promoted the Baptist principles among the Indians, who formed a Baptist church among them about 1694, which continues to this day; though Silas Paul, their last pastor, died August 24, 1787. Mr. Folger removed to Nantucket, and was much esteemed among the early planters there; and a daughter of his was mother to the late famous Dr. Benjamin Franklin.* Baptist ministers had preached among the English on the Vineyard at times ever since 1753; and after some were remarkably turned from darkness to light, without preaching, in the spring of 1780, they called over several Baptist ministers to preach and baptize there, until a church of fifty members was constituted there the 20th of December following. (Our second volume, p. 377.) Major Peter Norton, the high-sheriff of the county, was a father in that church, and it increased to about eighty members. But the late plundering of vessels by the British ships hath caused a large part of that society to remove to the new lands up Kennebeck river.

* Historical Collections at Boston, Vol. III. p. 160. See also our first volume, p. 437—439.

C H A P. VIII.

- I. *Of the Baptist Church in Haverhill.* II. *Rowley, Danvers and Almsbury.* III. *Chelmsford.* IV. *Newton.* V. *Cambridge, Woburn and Weston.* VI. *Leicester.* VII. *Sturbridge.* VIII. *Charlton.* IX. *Sutton and Northbridge.* X. *Petersham and Hardwick.* XI. *Royalstone.* XII. *Delusions at Harvard.* XIII. *And a Baptist Church.* XIV. *Ashburnham.* XV. *Templeton.* XVI. *Grafton, Upton, Douglass, Dudley, and others.*

I. **BEFORE** the revival of religion which took place in 1764, there was no Baptist church in any part of our country northward of Boston, except one that is since dissolved. The ministers on both sides of Merrimack river were combined together against the former reformation in our land; and though a few people in Haverhill were subjects of that work, and set up a meeting in separation from those ministers, yet it did not continue long. But a minister of the west parish in Haverhill offended his people so much, as to cause controversies in councils, and in publications to the world, which were followed with a forcible shutting of him out of their meeting-house, and then a dismissal from his office there. And the people saw so much partiality in other ministers towards him, that they would not be directed by them in calling another minister; therefore they had been destitute for some years, before Mr. Hezekiah Smith came and preached there in 1764, and then gathered a church in the heart of the town in May, 1765, as is related in our second volume, p. 236, 240—242. Their church increased to an hundred and fifty members before the war; and when that broke out, Mr. Smith engaged very
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heartily in the cause of his country, and was a chaplain in our army through the most distressing part of the war, only he was at home with his people in the winters. A fresh revival of religion began among them in 1778, which caused the addition of 54 members in three years; since which many have been dismissed to other churches, and others have been added to this. Mr. Edmund Pillsbury, pastor of the church in Northwood, was a member of this church. Asa Meffer, A. M. a member of this society, was educated in the college at Providence, in which he is an esteemed tutor, as well as a preacher of the everlasting gospel.

II. A branch of Haverhill church was at the west part of Rowley, where a meeting was held for several years, until a Baptist church was formed there in 1785, and Mr. William Ewing became their minister. He was born in Scotland in 1728, and after he came to America, and became a Baptist, he preached in various parts of the country, till he was ordained an itinerant minister at Sturbridge, September 27, 1768. Afterwards he laboured a while at South-Brimfield, and then at Halifax in Vermont, from whence he removed to Shutesbury, before he came to Rowley, where he had some success; but in about four years, this church dismissed him from them, and he removed to Weston, and now preaches but little any where. In 1789 this church called elder Abishai Crofman, from Chelmsford, and in three years their church increased from 44 to 99 members. Yet in 1793 he was dismissed, and removed into New-Hampshire, and this church is at present destitute of a pastor. A number of people from Danvers had joined to the church in Rowley; but they were dismissed and formed a Baptist church in Danvers, July 16, 1793, and Mr. Thomas Green removed from Cambridge, and became their minister, of whom more will be said when we come to Cambridge

bridge church. A Baptist meeting has been held for many years at Almsbury, in Essex county, and Mr. Moses Chace is their minister; but they have considered themselves as a branch of the Baptist church at Brentwood in New-Hampshire.

III. The first Baptist church in the county of Middlesex was formed at Chelmsford, in October, 1771, and Mr. Elisha Rich was ordained their pastor, October 5, 1774. He had preached to them for a year and an half before, and he laboured among them until the beginning of 1778; but then some of the members appeared to be so much against him, that he requested and obtained a dismission, and removed into Vermont, and he is now pastor of a church there in the town of Pittsford. Mr. Samuel Fletcher removed to Chelmsford directly after, and preached there for some years, and then went and settled at Salem, in New-Hampshire, where he was pastor of a Baptist church until his death last March. Mr. Abishai Crofman, of Northbridge, was called to Chelmsford, and was ordained the pastor of this church, September 24, 1783, and in four years it increased from 87 to 113 members; yet he was dismissed, and went to Rowley in 1789, as before related. Mr. John Peckens, who was born in Middleborough, and ordained in Vermont, removed to Chelmsford and became their minister in 1792.

IV. The Baptist church in Newton sprang partly from members who formerly joined to the second Baptist church in Boston, and partly from the separate churches of Brooklyne and Newton. A separate church was formed in Brooklyne, and Mr. Jonathan Hide was ordained their pastor, January 17, 1751; and he ministered to them until a Baptist church was formed in Newton, and then he met with them in his old age. A separate church was also formed in Newton, and Mr. Nathan Ward was ordained their pastor, January 17, 1753. But different sentiments

about the support of the ministry, and about the improvement of gifts in the church, caused them to call a council, in April, 1758, after which Mr. Ward was dismissed, and he has been a minister in the town of Plymouth, in New-Hampshire, for thirty years past. Some of the old brethren died, and others removed into distant parts of our country, and things were in a broken posture in Newton for many years. But a shower of heavenly blessings was granted there, and a Baptist church was formed by them, July 5, 1780, which increased to seventy members in fourteen months. And Mr. Caleb Blood, who was born in Charlton, August 18, 1754, and ordained at Marlow in October, 1777, was settled as their pastor in 1781; and his ministry appeared to be very useful among them for near seven years. But then the times became so difficult, that the society thought they could not support him and his family; and he had an earnest call to Shaftsbury, in the State of Vermont, therefore he was dismissed to Shaftsbury, where he is still useful. But a fresh revival was granted at Newton, and Mr. Joseph Grafton was called to preach there, and he was ordained their pastor, June 18, 1788. He was born in Newport, June 9, 1757, and had preached in various places, for several years, before he came to Newton, where a fresh revival was granted in 1794. He hath published a piece upon baptism, and a funeral sermon.

V. There was a Baptist church in Cambridge in 1751, and they had a minister who was educated at New-Haven college; but he was drawn away by a parish minister in Cambridge, and left his church, and others of them fell in with Shadrach Ireland, so that this church was dissolved. Yet there were a few names in Cambridge who had not defiled their garments; and in the glorious year 1780 a number more were converted, and a new Baptist church was formed

formed there in 1781, and Mr. Thomas Green was ordained their pastor, November 26, 1783. He is grandson to the first Baptist minister of Leicester, and was born at Worcester, January 3, 1761; and this church increased under his ministry to 56 members. Their house for worship is near the borders of Lexington and Woburn, and members of this society in each of these towns were forced to pay taxes to Congregational ministers, until they had sued the money out of the hands of their oppressors, first in Cambridge, then in Lexington, and lastly in Woburn; and the Baptists never recovered half so much money in either of these towns, as had been unjustly taken from them; and as soon as the Congregational party found that they could not hold the money, they collected no more taxes for any ministers from the Baptists. And not long after their last cases in court were decided in favour of the Baptists, their minister left them, in April, 1793, and removed to Danvers, as was before mentioned. Yet such a revival was granted among them soon after, especially in Woburn, as caused the addition of 37 members to this church in two years, and a new meeting-house was built in Woburn. Mr. John Peak laboured among them more than a year, and Mr. Lovel succeeded him last fall. And in 1795 the first parish in Cambridge procured an act of our legislature, to empower them to sell some ministerial lands in the town, and to secure all the monies obtained thereby, for the support of Congregational ministers in that parish. A Baptist church was formed in Weston, July 14, 1789, in which were 19 members the next year; but they have not increased since. A Baptist meeting hath been upheld for many years in Framingham, where no church is yet formed.

VI. The Baptist church at Leicester, in the county of Worcester, was constituted September 28, 1738,
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under the charge of elder Thomas Green, who was ordained a year before, a colleague with elder Marsh, of Sutton ; but they now became two churches by mutual consent. Elder Green went from Malden, and was an early planter at Leicester, and became a very useful physician, and acquired such an estate, that he was the main support of his society in temporals as well as spirituals all his days. He travelled much in the country as a physician, and preached frequently, and baptized many, until he was called away by death, August 20, 1773, aged 73. Benjamin Foster, D. D. who was educated at Yale college, was ordained his successor, October 23, 1776, and the church increased under his ministry, from 30 to 76 members, in five years. But as he inclined to devote himself entirely to study, and to the ministry of the word, the people who had not been used to support their minister, neglected him so much, that he requested a dismissal from that church, which they at length granted, though reluctantly, in 1782, and he went and preached at Danvers, his native place, above two years. And in January, 1785, he was called to the first church in Newport, where he laboured with success for more than two years, and then went to New-York, and is now the pastor of the first Baptist church in that city. Mr. Isaac Beals was the next pastor of the Baptist church in Leicester, where he was ordained, December 1, 1784, and they prospered under his ministry for two years ; but then an insurrection took place in that part of the country, which greatly affected that church and society ; and after many endeavours to settle matters among them, without so good an effect as to unite them all again, he was dismissed in 1789, and went and settled at Clarendon, in Vermont, where he is now a useful minister. Mr. Nathan Dana, from Newton, was soon after called to preach at Leicester ; and he was ordained at
Newton

Newton as an itinerant minister, November 20, 1793, and now ministers to this people.

VII. A separate church was formed at Sturbridge, and Mr. John Blunt was ordained their pastor, September 28, 1748 ; and they became numerous, before the Baptist principles were embraced among them in June, 1749, and before the end of that year above sixty members, including all the officers of the church, were baptized. Some account of their sufferings was given in our second volume, p. 191—194. But some separate ministers in Connecticut made such terrible representations of its being a wicked thing for any to be re-baptized, that Mr. Blunt retracted his being dipped, and he left his people, and went into our army, where he was slain near lake George, September 8, 1755. And though the main body of the church persevered in their profession, yet they passed through many trying scenes, and did not obtain a settled minister for many years. Mr. William Ewing preached there for some time, and was ordained there, September 27, 1768, as an itinerant minister ; and he went from thence to South-Brimfield, and since to other places, as was before observed. Mr. Jordan Dodge, from Canterbury, was called to preach at Sturbridge, and he was ordained their pastor, October 27, 1784, and they prospered under his ministry for several years ; but in the close of 1788, such difficulties arose that he asked and obtained a dismissal, and went and settled in the State of New-York, where he was found to be a deceitful man, and was rejected by the Baptist churches in those parts. However, the school of afflictions which this church hath been in, with the spiritual teachings that have been granted to them, hath brought them to considerable fruitfulness in Christian knowledge and conduct, in which it is hoped they will grow and increase unto the end. A fresh revival was lately granted

granted among them under the preaching of brother Zenas L. Leonard, who is likely to become their pastor.

VIII. The Baptist church in Charlton was first formed in Spencer in 1762, and Mr. Nathanael Green was ordained their pastor October 12, 1763. Their meeting was afterwards held in the west part of Leicester, until it was removed into Charlton in 1773, where it continues. And though it was a low time with them for several years, yet a glorious work began among them in 1779, which caused the addition of 109 members in three years. The wonders of divine grace in this land at that time when the war raged on every hand, and had greatly corrupted the morals of the people, and public credit was fallen to the ground, was evidently a great cause of saving America from destruction. This work was then powerful in Virginia, as well as in other parts of our land. Elder Green continued a faithful pastor and an exemplary walker, until he fell asleep in Jesus, March 21, 1791, in the seventieth year of his age. And the church soon after called Mr. David Rathbun to preach to them, and he was ordained their pastor, September 25, 1793. He was born in Stonington, May 29, 1763, and his father, uncle, and one of his brothers, are all now pastors of Baptist churches.

IX. A Baptist church was constituted in Sutton, September 16, 1735, and Mr. Benjamin Marsh was ordained their pastor, September 28, 1737, colleague with Mr. Green. Mr. Marsh was esteemed as a godly man, of an exemplary life, though not of large gifts, until his death, January 4, 1775, aged 90. But the church was then small, and it is since dissolved. There had been a great revival of religion in the Congregational society in Sutton, in the year 1741, and a separate church was formed among them, and Mr. Ezekiel Cole was ordained their pastor, January

31, 1751. But they were broken and scattered afterwards, and a Baptist church was gathered there, April 27, 1765, and Mr. Jeremiah Barstow was installed their pastor, May 26, 1768. But a difference in sentiment about the doctrines of grace caused his dismissal from them, by the advice of a council, October 1, 1772; and he removed to Thompson, in Connecticut, and never took the charge of any other church, though he preached occasionally, until he died suddenly, by a fall from his horse, June 4, 1795. Mr. Elisha Ransom preached to this church for some years, and was ordained there as an itinerant, November 11, 1778; but he went the next year to Woodstock, in Vermont. This church in Sutton remained without a pastor, until such a division arose therein that they were left out of the Warren Association in 1786. But the majority of them obtained a comfortable settlement again, and Mr. Ebenezer Lamson removed there from Ashford, and was their minister from 1788, until April, 1794, when they discovered that he had fallen into the opinion of universal salvation, and rejected him. The other part of this church embraced the opinion of mixed communion, and at length joined to the Groton Conference; but both churches were favoured with a happy revival of religion in 1792, and are now in comfortable circumstances. Two of the brethren of the first church in Sutton, Samuel Waters and Samuel King, have been called to improve their gifts in preaching the gospel, though they are not ordained. Mr. William Batcheller, a member of the church in Northbridge, who lives in the east part of Sutton, hath preached in those parts for several years, until a fresh revival was granted there, a church was formed, and he was ordained their pastor, October 10, 1792. The Baptist church in Northbridge was constituted, August 31, 1780, and Mr. John Cooper

Cooper was ordained therein, October 11, 1792, when there was a happy time among them.

X. A Baptist church was formed in Peterham, in 1768, and Mr. Samuel Dennis preached to them for a number of years, before he was ordained their pastor in October, 1778. He was so well esteemed in the town, that he was chosen a member of our legislature in the time of the war: but worldly affairs did not turn him aside from faithfulness in the church, until he rested from his labours in April, 1783. His church persevered in their profession, though their meeting is removed into the bounds of Hardwick, where it is still continued.

XI. Royalstone lies upon the north borders of our State, adjoining to Richmond, in New-Hampshire. Mr. Whitman Jacobs had been pastor of the Baptist church at Thompson, in Connecticut, more than twenty years, before a part of them removed and settled in Royalstone, formed a church there, and he was installed their pastor, December 13, 1770. Their number was 29 the next year; and they had a revival in 1774, and another in 1779, and their church increased to 89. But such controversies arose in their church about discipline, and about some political affairs, that their minister was dismissed in 1786, and he is now at Guilford, in Vermont. In 1789 Mr. Moses Kenny was settled as the pastor of Royalstone, and they had a large increase of members for several years after.

XII. Harvard is a place where the goodness of God and the folly of man have been remarkably discovered. A powerful work of grace was wrought in that town, in the time of the great revival of religion through this land; but amazing delusions appeared there afterwards. For Shadrach Ireland, of Charlestown, near Boston, after acting as a teacher for some years, professed to have experienced such a change, both in body and mind, that he

he was become perfect and immortal, and a number more with him, in the spring of 1753. And he set himself up as the head of the church, and assumed God's prerogatives in such a blasphemous manner, that he was in danger of being punished by authority; upon which he absconded, and his followers said he was gone out of this wicked country. But he was concealed in Harvard, where a large house was built for him, in part of which another family lived, and scarcely any men knew that he was there but his followers, who resorted to him for his blessing, from various and distant parts of the country, and brought him a plenty of provisions. Ireland forbid them to marry, or to lodge with each other, if they were married, and he had left a wife and children in Charlestown; yet he took another woman, and lodged with her in Harvard all his remaining days. And when he was suddenly seized with death, he said, "I am going, but don't bury me; for the time is short: God is coming to take the church." Therefore he was put into a large box, filled up with lime, and laid in the cellar, where it continued from September, 1778, to July, 1779, when the body scented so much that it was carried out in the night and buried in a corn-field. This account I have from under the hand of one of his followers, who has since been delivered from that delusion. But in the spring of 1780, another company appeared above Albany, with a woman at their head, with great signs and lying wonders, and such uncommon motions of their bodies, that they were called *Shakers*. They removed from place to place, until they fixed their head-quarters at the house where Ireland died, in August, 1781; and they carried on at so high a rate there, that a motion was made in our legislature to have them punished by authority, which motion was negatived by the majority of a single vote, as we were well informed. But the fear
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of a mob caused the removal of their leaders from Harvard in 1782, and they came to Norton, and then to Rehoboth in the fall of that year. And they prevailed with many of their society to sell their estates, in order to build a ship to carry the church to the New-Jerusalem, as they said. And a large vessel was built in Rehoboth; but it was sent a voyage to the West-Indies, from whence a rich cargo was brought, and the vessel and cargo were sold, and a few men cheated the rest out of their estates, and their community is dissolved in these parts. Some of them remain in the county of Albany.

XIII. But a more happy scene now opens upon Harvard. A young physician was converted there, June 18, 1775, the day after the bloody battle at Charlestown; and while the war raged through the country, he was engaged in real religion, and began to preach the gospel the next winter. He was born at Westford, November 13, 1752, and studied physic with Dr. Green, of Leicester, and then settled in Harvard. And having called elder Rich from Chelmsford, Isaiah Parker, Stephen Gates, Tarbel Willard, William Willard, Joseph Stone, Josiah Willard and eight women were baptized, and they were formed into a church, June 27, 1776, and Dr. Parker was ordained their pastor, June 10, 1778. But two years after they were remarkably oppressed, in a time when it might have been least expected. For the constitution of the Massachusetts government was published March 2, 1780, when the compilers of it said to the people, "Your delegates did not conceive themselves to be vested with power to set up one denomination of Christians above another; for religion must at all times be a matter between God and individuals." This they said because Protestants were not set above Papists in our legislature; but in each town, one denomination has been set up above all the rest

to this day, which they then acknowledged they had no right to do. And one member of the Baptist church in Harvard was imprisoned at Worcester three months, another five, and one of their society six months, between the publication of the constitution, and its taking place in October, for taxes to a Congregational minister, who was settled in the name of the king of Great-Britain. These three men kept exact accounts of all their expenses while in prison, with all that was given them there; and their accounts were examined the next year by two judicious men, who have given it from under their hands, that they expended an hundred and three dollars and a third, more than all that they received there. And no recompense hath ever been made therefor by their oppressors. And can any man who believes that God governs the world, think it strange that the powers of Britain have been suffered to rob the Americans of their property, when robberies for religious ministers under British commissions have been openly approved of in our country? May we not say with Jacob, O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united! This church in Harvard was soon after attacked by the spirit of delusion, so that they said in a letter to the Warren Association, September 8, 1783, "For twelve months we had but two persons added, and several left us, and joined the Shakers. We excommunicated eight persons in that time. A form of godliness appeared on one hand, and a false power on the other, and the church in such a low state, that we feared at times that our candlestick would be removed out of its place. We saw the enemy coming in like a flood, and that except the Spirit of the Lord should lift up a standard against him, we were a ruined people. Therefore we appointed a day of fasting and prayer, that God would pour out his Spirit among us, and work wonders under the name of his

his holy child Jesus ; and we have reason to think that the Lord gave us a spirit of grace and supplication, and, for his own name sake, was pleased to answer us in mercy. The fast was on September 4, 1782, when there was a remarkable display of God's power and grace, in convincing sinners of their lost state, the hardness of their hearts and blindness of their minds, with their pride of life and rejecting the gospel of Jesus Christ ; and then giving them to behold the Lamb of God that taketh away the sin of the world ; the free salvation of the gospel, and causing them to rejoice therein ; so that 49 persons were baptized among us from September 22 to November 24, and 58 persons have been baptized among us since the work began ; and we have often sat under Christ's shadow with great delight, and his fruit was sweet to our taste. Our present number is 110." And they have enjoyed many blessings since.

XIV. The Baptist church in Ashburnham was constituted in February, 1779, and they have gone through scenes of prosperity and adversity ; have endured oppression from others, and many trying things among themselves. In 1787 such a revival was granted among them, as increased their church in one year from 37 to 61 members. But they have never had an ordained pastor, nor any great alterations since. Several gifted brethren among them assist in carrying on their worship, and they get help at times from other churches.

XV. The Baptist church in Templeton was formed August 21, 1782, and Mr. John Sollon was ordained their pastor, November 19, 1783. He was born in England in 1727, and lived a while at Boston after he came to America. He ministered to this church about two years, and then was dismissed ; and he hath preached since in various places, and is now living in Peterham. This church hath had
many

many ministers to labour with them, and a happy revival of religion hath been granted there in two years past, though they have not obtained another settled pastor. The Baptists are so much esteemed in that town, that two members of their church have lately been representatives in our legislature.

XVI. A Baptist church was formed in Grafton in 1767, and they prospered for some years, and had 39 members in 1780. Above three years after, Mr. Elkanah Ingalls, of Rehoboth, went and lived there, and was their minister for about four years; and then it was discovered that he, with the majority of the church, had fallen into the opinion of universal salvation, and they were left out of the Warren Association in 1788, and he removed back to Rehoboth, and is become a common drunkard. But a minor part of the church continued in their former faith, and set up their meeting in Upton, and Mr. Simeon Snow was ordained in their community in June, 1791. They hold worship steadily there, though, their number being small, they have joined as a branch to Bellingham church. A Baptist church was once formed in Douglass, and Adam Streeter was ordained their pastor, November 24, 1774; but he fell into the opinion of universal salvation, and was deposed from his office in 1781, and the church is since dissolved, though a Baptist meeting is often held there still. Streeter preached up his new opinions in various parts of the country for several years, and is since dead. A Baptist church was formed in Dudley in 1775, and elder Obed Warren was raised up among them, who afterwards removed into the State of New-York; but as many removed away, their church is small, if it is not dissolved. Baptist meetings have been held in Brookfield, Shrewsbury, and Holden, where churches are not yet formed.

C H A P. IX.

- I. *An Account of South-Brimfield.* II. *West-Springfield.*
 III. *Ashfield.* IV. *Montague and Leverett.* V. *Wilbraham.*
 VI. *New-Salem.* VII. *Shutesbury.* VIII. *Others in Hampshire.*
 IX. *First in Cheshire.* X. *Second and Third.* XI. *Pittsfield.* XII. *Hancock.*
 XIII. *Washington and Sandisfield.* XIV. *Other Churches in Berkshire.*
 XV. *The Work illustrated in a particular Instance.*

I. THE first Baptist church in the county of Hampshire was formed in Brimfield, November 4, 1736, and Mr. Ebenezer Moulton was ordained their pastor, November 4, 1741. His father and a majority of the church opposed the work that was then going on in the land, while he and a minor part were alive in it; and they had much controversy about it for seven years, and then about fifteen of them told their experiences to each others' satisfaction, and signed new articles and a covenant; and Mr. Moulton took them as his church, and would not allow any others to commune with them, without coming in at this door. The majority complained of this as unreasonable, but acted nothing as a body against them. And many from other towns joined with them, in this new form, from time to time; and elder Moulton was often called to other places to preach and baptize in and after the year 1749. Yea, he was called above eighty miles that year, and baptized ten at Bridgwater, and three in Raynham. But as his people had been trained up with prejudices against hireling ministers, they did very little for the support of their own minister; therefore he took to merchandizing, when there were scarcely any merchants in that part of the country; and he seemed to prosper for a number of years, and

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was a leader in building them a new meeting-house. But towards the close of the war, which ended in 1763, money was plenty, and merchants were multiplied; and Mr. Moulton found himself involved in debt, and his creditors ready to devour him, and he fled to Nova-Scotia, where he preached in several places. Hereupon the church looked out for another minister, and at length obtained Mr. James Mellen, who was ordained their pastor, September 11, 1765. He was of Framingham, but had joined to the first Baptist church in Middleborough; and he was a faithful and successful pastor, until he finished his course in a joyful manner, August 5, 1769. After his death many of the old members, who had been excluded from the church for twenty years, came up and claimed a right therein; upon which they sent to other elders and churches for advice, and when they had heard the case, their advice was for each of them to endeavour to satisfy the others about the reality of their religion, and so to covenant together anew. And this advice was taken and followed with good effects. After this they called Mr. Elijah Coddington, another member of the first Baptist church in Middleborough, and he was ordained their pastor, November 11, 1773. And though it was a low time with them at South-Brimfield for some years, yet such a heavenly shower was granted in 1779, as increased their members from 23 to 236 in four years, and their minister still remains with them. And in those times Mr. Moulton obtained letters of license from his creditors to come home, and he was esteemed among his old people, until he died there in 1783.

II. A Baptist church was formed in West-Springfield, and Edward Upham, A. M. was ordained their pastor, October 15, 1740. He was born at Malden, March 26, 1709, and educated in the college at Cambridge, where he took his first degree in

1734. After the death of Mr. John Callender, he was prevailed with to remove to Newport, in 1749, and he ministered to the first church there, only visiting his old people once or twice a year, until he removed back to them in April, 1771. Though in the mean time some of the wealthiest Baptists had been drawn into the incorporation of a new parish there, and to settle a minister, who was to sprinkle or dip people as they chose, and all were to commune together. And when Mr. Upham came back, and set up worship at his usual place, taxes to the government were laid upon him, and he could not obtain the liberty that all settled ministers have, without suing for it in two or three courts. And many broils, and great bitterness of spirit hath been among them ever since. Mr. Upham has been so infirm that he has not been able to preach for some years past, and the people are in very broken circumstances.

III. The town of Ashfield was planted in 1751, and a Baptist church was formed there, July 10, 1761, and Mr. Ebenezer Smith was ordained their pastor the 20th of August following. An account of their sufferings was given in our second volume, p. 247—253. In 1770 they had 32 members, and they increased from time to time, until the glorious blessings of the year 1780 raised their number to 94. But the uncommon difficulties about money after the war, caused a contention between the minister and the majority of the church about his support, which produced an open division in 1785. They called a council in December, 1786, who justified the minister, and condemned the majority of the church, and in September, 1788, he prevailed with the Warren Association to leave them out of their number. But a powerful work began among them at that time, and they increased to 113 members in less than two years, having ordained his brother

brother as their pastor. But as there have been some very unhappy actions in both parties, they have need of considering the warning which was given to the churches of Galatia, which is, If ye bite and devour one another, take heed that ye be not consumed one of another. Gal. v. 15.

IV. A Baptist church was formed at Montague, July 1, 1765. An account of their sufferings is in our second volume, p. 261—263. Mr. Simeon Coombs, from the third Baptist church in Middleborough, removed there, and was ordained in that church, November 10, 1791. The majority of their society then lived in Leverett, and they now bear that name. Mr. Coombs ministered to them about three years, and then was dismissed, and removed to Wardsborough in Vermont.

V. The first Baptist church in Wilbraham was constituted in 1768, and Mr. Seth Clark was ordained their pastor, June 13, 1770. He was born in Northampton in April, 1723, and experienced a change of heart, in the glorious work there in 1735, under the ministry of President Edwards. This church had 39 members in 1773, after which our national controversies and a bloody war engaged the minds of men in general, until it pleased God to pour out his Spirit in such a manner in 1778 as increased this church to 161 members in four years, beside those who had died, been dismissed or excluded. After peace was restored to our land, the minds of people were amazingly carried away with earthly vanities, and the love of many waxed cold about religion. Yet this church enjoyed many blessings, and they wrote to our Association in 1792, and said, "Through the goodness of God, we are visited with the down-pouring of his Spirit in a most marvellous manner, not only in almost all parts of this town, and in each denomination, but also in the adjoining towns. Our present number is 235."

They wrote again 1794, that they had dismissed 34, who were formed into a second Baptist church in Wilbraham, while 228 members remained in the first church. These blessings will appear the more wonderful, if we consider that the insurrection in 1787 was in these parts.

VI. The Baptist church in New-Salem was formed in January, and Mr. Samuel Bigelow was ordained their pastor, May 21, 1772. He was born at Watertown in 1738, and new born in 1763. A gradual increase was granted to this church, until they had 38 members in 1785. But controversies about discipline in the church were followed with a bloody contest in the State, which made rending work among this people. The army who marched up against the insurgents in the winter of 1787, took their course through Wilbraham to Springfield, where a few were slain, from whence they went to Hadley, and then turned through New-Salem to Peterham. Mr. Bigelow wrote to a friend on August 31, 1787, and said, "Church travel and ordinances have ceased here, ever since the people arose in arms against government; though at present we are better united as to public worship. There is in general a good agreement between me and the body of the people about worship. I have said but little about the family quarrel that has been in this Commonwealth the year past; but what I have said has been to condemn both sides. I think the political fathers have provoked their children to wrath, and by oppression wise men have been mad, and the children have been unruly and rebellious." And it was a low time among them for three years. But he wrote to the same friend, February 12, 1790, and said, "This part of Zion has scarce ever been without a few drops of the rain of righteousness; but about six weeks ago, the Lord began to rain such a shower as has not fallen in these parts before. It is chiefly

on the youth, from ten to twenty years old. The people in general are bowed before it. A goodly number are hopefully gathered in, and some from almost every family. There is also some shaking among the dry bones in Shutesbury." Mr. Bigelow had been dismissed from his pastoral relation to this church before, by the advice of a council; and he preached in various places afterwards, until he gathered a church in Belcherton, and is at present their minister. They obtained several ministers to preach in New-Salem, until Mr. Josiah Orcutt was ordained their pastor, October 30, 1794, and continues with them.

VII. When the late war began, the Congregational minister of Shutesbury openly appeared to favour the British claims over America; therefore the people shut him out of their meeting-house, and he afterwards removed from the town. Yet after the war he sued the town for his salary, and our courts compelled the town to pay it, which caused ministerial tyranny to appear so odious, that no minister of that order hath been received in the town since. Mr. William Ewing was called to preach there for several years, and in 1779 he was elected a delegate to the convention who formed the Massachusetts constitution of government, and he earnestly opposed the continuance of the Congregational establishment therein, as other Baptist members also did, though the majority prevailed against them. A happy revival of religion was granted in Shutesbury in 1780, when a Baptist church was formed there, and Ewing ministered to the town until 1785, when he went to Rowley. Mr. Joseph Smellage was called from South-Brimfield to preach at Shutesbury directly after, and he was ordained the pastor of this church in October, 1786, and they have enjoyed many blessings since, and he is continued with them to this time.

VIII. The

VIII. The Association minutes give the number of members in the churches of Leyden, Chesterfield and Colerain; but a more full account of them, which I had an encouragement of, is not arrived. Mr. Adam Hamilton, who came from Britain, had lived some years in Westfield, before a revival of religion was granted there, and a Baptist church was formed in 1784, and he was ordained their pastor in November, 1785. He was much esteemed as a preacher of the gospel, and laboured much at home and abroad; and when the Danbury Association was formed, he had a chief lead therein for two or three years. But he then removed to New-York, and was minister to a church there in 1793; after which he came back to Westfield, but fell into some scandals, which caused him to cease from preaching. Another Baptist church was formed in part of Westfield in 1785, which part is since incorporated by the name of Russell, and Mr. Ebenezer Stow is their pastor. The other churches in the county of Hampshire, with the date of their constitution and their present state are given in the foregoing list, from printed minutes, and the best information I could gain. I am favoured with a more particular account of some of the following churches.

County of Berkshire.

IX. The lands near the head of Housack river, which runs into the Hudson at Stillwater, were purchased by some men in Providence and Coventry in 1766, and a number of men removed there the next year. They first called the place New-Providence; but the place was afterward a part of the town of Adams, having Lanesborough on the south of it, until part of several towns were incorporated by the name of Cheshire in 1793. The first inhabitants soon set up public worship among them, and being joined by others from various parts of the country,

country, they formed a Baptist church there, August 29, 1769. Elder Peter Werden paid them a visit in the fall after; and as many of them had been his people before, he at their earnest request removed there in March, 1770. He was born June 6, 1728, and ordained at Warwick, May 21, 1751, and, after many labours in those parts, now removed to this place, and hath been much of a leader among the churches who form the Shaftsbury Association. An uncommon death in the beginning of 1772, with a sermon at the funeral, was the means of beginning a revival of religion among this people; and in the fall after, the work came on more powerfully, and prevailed through the winter. As the church gave a written account of this work, the most material part of it is here inserted. They say, "The children of God began to be more manifestly quickened, and more earnestly engaged than they before had been. Love and unity daily increased, and concern of mind began to be powerful on the minds of the unregenerate; and not long after some began to give hopeful evidences that they had passed from death unto life. The first of our young converts that made a public declaration of what God had done for them, were received into the church and baptized on November 15, 1773. Soon after this, distresses of soul, and awakenings on the consciences of sinners, became more general, so that it was manifest by their uncommon attention and solemnity in public meetings, and their earnest inquiries and lamentable complaints in their private conversation, that the Spirit of God was operating on many of them; and in the course of the ensuing winter and spring, we had reason to hope that near forty were savingly brought home to God, by a living union to Jesus Christ. Our number of members has increased to about eighty. And although upon the most close inquiry, there appears to be a great variety of circumstances

cumstances in the subjects of the late work, yet in several things there appeared a general agreement. A clear conviction of sin, of the universal depravity of human nature, the reasonable requirements of God's holy law, his just declaration of vengeance against sin, and the total shutting up of all the sources of their natural hope, which is ever seeking some legal qualification to prepare for God's mercy; and then a discovery of the all-sufficient righteousness of the Son of God, as mediator between God and man, a sensible union to God, love to holiness, hatred of sin, union to the children of God, and pity and benevolence to all mankind; in these and in other things of like nature, there appeared a very general agreement. The means of awakening people among us have been various, as, the preaching of the word, prayer, exhortation, religious conversation, occurrences of divine providence, and the like; but the public relations of experiences, of those who have been wrought upon, have been as frequent a means as any. The most of the subjects of this work were in the vigour of youth, from fifteen to twenty-five years; though we have reason to think that some who were advanced in age, and some little children, have been made the happy partakers of the salvation of God. This church does not receive any as members, but such as give satisfying evidences that they are born of God, neither have they table-communion with any but those who profess and practise believers' baptism. They make no bar of communion, whether persons come under hands or not. They hold to a general right in the brethren to improve their gifts, and yet believe that the church ought to exercise government therein, so that the church may be edified by the gifts of the brotherhood. We believe the entire depravity of human nature, and that the justification of a sinner before God is alone in the righteousness

righteousness of Christ. This was publickly read and acknowledged by the church as a true relation.

Peter Werden, elder,
Jonathan Richardson, } deacons.
Stephen Carpenter, }
Samuel Low."

January 15, 1774.

Another powerful work began among this people in 1779, which increased the church to 133 members in 1782. A great blessing was again granted in 1788, which caused the addition of eighty members to this church in a year. A like favour was given again in 1791, so that the next year they had 194 members. But many have been dismissed to other churches, while some have died, and some have been excluded, so that their present number is not so large.

X. Elder Nathan Mason and his people, who went to Nova-Scotia in 1763, enjoyed many spiritual blessings there, and Mr. Job Seamans was converted, and began to preach among them; but not finding the lands in that country, nor the government of it, to answer their expectations, they removed back, and settled in Laneshorough, a few miles from elder Werden, where a church was established in 1771; and the work which came on in 1779 was powerful in both churches, and caused such a friendship between them as gradually removed the separation that had been handed down from their fathers, about laying on of hands upon every member. His church increased to 150 members in 1784, and enjoyed many blessings afterwards. But when elder Mason joined with elder Leland in 1791, a few of the church parted from him, and retain their old constitution, as was before mentioned. Elder John Leland was born in the county of Worcester, and was baptized and began to preach there in 1774. In the fall of 1776, he set off with his wife,

wife, whom he had newly married, and removed into Virginia, and settled in the county of Orange; and he travelled and preached abundantly in these parts, and in fourteen years he baptized 607 persons, and chiefly in the years 1780 and 1788, in which years religion was greatly revived in Virginia. He was very helpful in obtaining the law, in 1786, which abolished all tax and compulsion in Virginia for the support of any religious ministers. He published a pamphlet called the Virginia Chronicle, in which was the address of the Baptists to President Washington, and his answer, which we have referred to under 1789. He has also published several other things; and he returned with his family to New-England in 1791, and settled in Cheshire, in that part which once was Lanesborough, and elder Mason is in the church with him, which is now large.

XI. Mr Valentine Rathbun was born at Stonington, in December, 1723, and after he, with many of his friends, removed to Pittsfield, they formed a Baptist church there in 1772, and he was ordained their pastor, and they became a large church in 1780. But many of them had now become corrupt in their opinions, and imagined that great and new things were at hand, with a more glorious dispensation than had before been known. And in April that year a man came into the place, and informed them, that a company of Christians appeared above Albany, who had greater light and power than any had enjoyed before in latter ages; and many went up and joined to them, among whom were Mr. Rathbun of Pittsfield, and Mr. Samuel Johnson, a Presbyterian minister in New-Lebanon, west of Pittsfield, in the State of New-York; and most of the inhabitants of that town received them, as well as a large part of elder Rathbun's church. Though in about three months he left them, and published a discourse against their abominations, dated

dated December 5, 1780, which was so well received, that it passed five editions in a year, and was read much in all parts of the country. His brother Daniel Rathbun continued with them about four years, and then he came out from them, and published a more full account of their delusions than any before had done. But though those Shakers are now reduced to a small number, and their power to deceive others seems to be gone, yet many who had joined with them have turned off to other delusions, instead of coming into the way of truth. But a few names in Pittsfield are steadfast in their profession.

XII. The place now called Hancock was first called Jericho, into which a number of Baptists moved in 1768, and following years, it being a wilderness before, upon New-York line; and they met for worship with a number of brethren who lived over said line, until they chose to be a society by themselves, where Steventon church now is. Therefore in June, 1772, fifteen persons in Hancock joined in covenant as a church of Christ, and elder Clarke Rogers became their minister, though I have not obtained the date of his ordination. He went from West-Greenwich in the State of Rhode-Island, from which State a large number of people went, who planted that northern wilderness. In the fall and winter after this church was formed, a powerful work came on among them. They say, "There seemed to be a remarkable out-pouring of God's Spirit on the people, and the saints were much engaged in his cause, while the word, like arrows, pierced the hearts of sinners, who were crying out under the guilt of sin; and when some obtained deliverance, they were expressing the joy of their hearts, visiting their neighbours, warning them to flee from the wrath to come, and to lay hold on the hope of eternal life. Old and young were bowing to the sceptre of king Jesus, and with one united voice saying,

ing,

ing, Blessed is he that cometh in the name of the Lord, hosanna in the highest. There were open conferences held once a fortnight, to hear the declarations of any who desired to join the church; and there was not a conference for many months, but that some were added to our number. Twenty were baptized in one day, and fifteen more in about a fortnight. Our number increased in one year from fifteen to one hundred and eleven, and other churches were gathered round us, and some were given up to them for conveniency, and some few were disciplined and have gone off from us, so that our present number is ninety-six." This account was signed August 13, 1774, by Clark Rogers, elder, David Vaughn, Caleb Carr, William Douglass, Jesse Southwick, and Ichabod Southwick. But in the most trying time of the war, when general Burgoyne sent out part of his army towards Bennington in 1777, and captain Douglass collected his company together, ready to march against them next morning, some of his men went off to the enemy in the night, and appeared with them in battle the next day, when such a victory was gained as greatly revived the hearts of the Americans, and Burgoyne and his army were captivated soon after. This defection of some of the Baptists in Hancock caused a division in the church, and another was formed and continued many years; but they are lately united again, and one young man who then went to the enemy, hath not only manifested repentance, but also such ministerial gifts, that he is ordained the pastor of a large Baptist church near the place where Burgoyne was taken. How marvellous are the works of God!

XIII. A Baptist church was formed in Washington in November, 1777, and Mr. John Nichols is their pastor, who was ordained in 1784. Another church was constituted in Sandisfield in August, 1779,

1779, and elder Joshua Morfe became their pastor. He was born in an uncultivated part of Rhode-Island colony, where he never went to any religious meeting until he was sixteen years old; but in hearing the clear preaching of the gospel soon after, he not only became acquainted with experimental religion, but an exhorter of others to regard it, until he commenced a public preacher, and he was ordained the pastor of a church in New-London in Connecticut, May 17, 1750. It was in that part of the town which is now set off by the name of Montville. The Stonington Association met there in 1773, the year after they were first formed. Mr. Morfe was much esteemed, as a clear preacher of the gospel, with uncommon solemnity, and with much success. But in the time of the war, his people were much exposed to the enemy, and many of them removed away, until their minister, by the advice of a council, removed also and settled at Sandisfield, where his public ministrations, and private conversation, were edifying and beneficial, and occasionally elsewhere, until he died in a joyful manner, in June, 1795, in the seventieth year of his age. The other Baptist church in that town I have not received a history of, nor of Great-Barrington and Williamston.

XIV. Bullocksglant is a tract of land which was granted to some men from Rehoboth, which lies between Cheshire and Hawley, but is not yet incorporated as a town. A number of people from Middleborough, Taunton, and Berkley, have also removed there, and a number of them joined to the first church in Cheshire. But a powerful work came on among them, and a Baptist church was formed, and Mr. Nathan Haskins was ordained their pastor, January 28, 1789. He went from Berkley in the county of Bristol, and many blessings have been granted under his ministry since. A Baptist church was formed in West-Stockbridge, Janua-

ry 29, 1781, and Mr. Elnathan Wilcox was installed as their pastor; but they were afterwards broken and scattered. Yet a Baptist church was gathered in Stockbridge and West-Stockbridge in 1790, and Samuel Whelpley, A. M. was ordained their pastor. He was graduated by the college at Providence in 1790, and still continues with that people. I have not obtained a particular history of the other Baptist churches in that county.

XV. But a particular account of the change which was wrought in one person, may give a more clear idea of the nature of the work that was going on in those parts. A poor woman who was brought up in the wilderness, in such a manner as not to have learned to read, gave the following relation of her experiences, in the time of the revival at Hancock in the fall and winter of 1772, 1773. She said, "I lived in Little-Housack, and I heard of a wonderful work of God in Jericho, how many were converted, which caused me to reflect on my past life, which terrified me much. One night I dreamed that the devil was come for me; I thought he came in a flash of fire, which struck me down to hell, into great torment; then I lamented my condition, how I had neglected my salvation, and now my day was over. Thus I awoke in great surprise, and told my husband, who told me not to regard it, for dreams were nothing. But my guilty conscience terrified me so that I could have no rest, day nor night: my sins appeared very heinous, until I thought I could not live long under such horror. I went one day to meeting at Jericho, and thought I would never return till I had found some relief, for I could not live so; and I went and heard the number of fifteen tell the dealings of God with them; and they would tell my heart, only they had found deliverance, and I had not, which made me think there was no mercy for me: I was an undone creature, and my sins appeared

peared more heinous than before. There was a lecture in the evening, and I went to hear it, and the minister preached very powerfully, and instead of yielding me any relief, it added to my torment. I thought I had one more sermon to account with God for, unless I obtained pardon through Jesus Christ, which I thought was not for me, I had been such a great sinner. My load was so heavy that I thought I could not bear up under it. I called my sister out of meeting, and told her that I felt so that it seemed as though I could not live. She gave me but little answer, and meeting being over, I went to a house to lodge, and the people were talking of religion, but I was no company for them. I felt like a lonesome monument of God's displeasure. I got but a little sleep that night. Next morning I set out to go home, and these words were ushered into my mind, Turn, O sinner, why will you die? But I thought I had done all that I could, and there was no mercy for me; then these thoughts came into my mind, You have not given up your heart to God; and I found my whole heart to be a sink of sin, and that I had been at enmity against a just and holy God all my life long, and that God was angry with the wicked every day; and I saw myself to be such a creature that I wondered that he would suffer me to walk on his footstool. I wondered that the earth did not open and swallow me up; as I passed along I was afraid that every tree would fall on me and dash me to pieces, and I would run to get clear of one, and the fear of another would take me. Still these words would follow me, Turn, O sinner, why will you die? At length I was brought to view the justice of God, and that I was a rebel justly condemned, and had been provoking God to anger all my life long, and was now about to receive the just reward of my deeds, and could only plead guilty before God, on which consideration I was brought to
yield

yield myself into his hands, with this repeated cry, Mercy, Lord, mercy if possible ; though I could see no way that God could be just and shew mercy to such a wretch as I was. While I was, as it were, sinking with these melancholy thoughts, those words were ushered into my mind in a remarkable manner, Ye believe in God, believe also in me. These words gave me some glimpse of hope. The heft of my burden seemed to be taken away, and I felt calm and peaceable, but could not tell what it might be. I thought that if I was converted I should see Christ, and I would go out in the evening, and look on the firmament, expecting to see Christ ; but then these words were ushered into my mind, Peace to all the children of God, and peace to thy soul. Then I went in and got the Bible, for my husband to try to learn me to read, and I could spell a little : and as I tried to read I thought the Lord assisted me in reading ; and I said, Husband, it seems to me that the Lord assists me in reading, I never could read so before. I had no sooner spoken than my soul was filled with divine love, yea, more than full. I thought there was enough for all the world to swim away unto the blisful shores of eternal day. My tongue broke out in raptures of praise, crying, Glory, glory to God in the highest ! for he hath redeemed my soul from the horrible pit ! I thought I wanted to tell all the world of the fulness there was in Christ."

CHAP. X.

- I. *A concise View of the District of Maine.* II. *Accounts of Baptist Churches in the County of York.* III. *County of Cumberland.* IV. *Controversies about Land in the County of Lincoln.* V. *Of the First Baptist Churches therein.* VI. *Of their great Increase since 1790.* VII. *Of their Faith and Order, and Oppression from others.* VIII. *Of the Counties of Hancock and Washington, with a Review of Lincoln.*

I. THE kings of England claimed a power of giving the lands of the Heathen in America to their subjects; and in 1639 a grant was made to Sir Ferdinando Gorges, of all the lands between Piscataqua and Sagadahock, and an hundred and twenty miles into the country, under the name of The Province of Maine. But this grant, and all others of the like nature, were imitations of the Pope of Rome, who received his power from the old dragon. And the inspired apostle says, I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon, and he exerciseth all the power of the first beast. Rev. xiii. 2, 11, 12. The same power had before granted the charter of the Massachusetts, which extended three miles north of every part of Merrimack river, which they construed so as to reach a line from the head of the river to Casco Bay. And though New-Hampshire was taken from them in 1680, yet they exercised a power beyond it afterwards. In 1681 a number of men came from Kittery to Boston, and joined to the Baptist church there, one of whom was William Screven, to whom they gave an approbation to preach the gospel, January 11, 1682. But he was persecuted for preaching in those parts, by ministers and rulers. Yet elder Hull and others were sent from Boston, by the
O request

request of those people, to organize a church among them. Our first volume, p. 502—505. And a church was constituted in Kittery, September 25, 1682, consisting of William Screven, elder, Humphry Churchwood, deacon, Robert Williams, John Morgandy, Richard Cutts, Timothy Davis, Leonard Drown, William Adams, Humphry Azell, George Litten, and a number of sisters. Elder Screven and others were repeatedly carried to courts, where sentences were passed against them, of fines and imprisonment, until they removed from such persecutors; and Screven went to South-Carolina, and became the pastor of the Baptist church in Charleston, from whence he wrote to Mr. Ellis Callender, of Boston, June 2, 1707. He wrote again to him, August 6, 1708, and said, “I rejoice that you are inclined to, and employed in the blessed work of the Lord, for the support of his cause and the comfort of his saints, left of that poor languishing church with you.” Colonel Thomas Screven, a leading man amongst the Baptists now in Charleston, sprang from him. Leonard Drown removed to Boston, and his son was deacon in the Baptist church there for many years, and his posterity remain in these parts ever since, one of whom is a fellow of our college at Providence. But we hear no more of any Baptist church in those parts for above eighty years after.

II. There was a revival of religion in Berwick about the time that there was through a great part of the country, and after Mr. Hezekiah Smith was settled at Haverhill, he was sent for to Berwick, in 1767, and baptized a considerable number; and he went again the next year and assisted in forming a Baptist church there, June 28, 1768. Mr. Joshua Emery was their teacher, though he was not ordained; and they gave in certificates of their society according to law, and yet were taxed to parish ministers, and spoiling of goods or imprisonment was
fiercely

fiercely pursued for some years, for the collection of those taxes, until some trials in courts put a stop thereto. Our second volume, p. 263. A division took place in this church and society a few years after, and Mr. Emery preached to one part, and Mr. William Hooper was ordained pastor of the other, August 14, 1776, in which office he hath continued ever since. He was born at Berwick, February 28, 1747, but he resides at Madbury, where is a branch of this church, and he preaches part of his time at each place. Sanford is above Berwick, where a Baptist church was formed, and Mr. Pelatiah Tingley, who went from Attleborough, was ordained there, October 22, 1772. But he afterwards removed to Waterborough, where he is pastor of a church that is not in full fellowship with most of our Baptist churches; though another church was formed in that town in their fellowship, and Mr. Henry Smith was ordained their pastor in 1794. A Baptist church was formed at Wells, in 1780, and Mr. Nathaniel Lord, of Berwick, was ordained their pastor. Dr. Moses Hemmenway lives in that town, whose writings have been before mentioned. A Baptist church was formed in Coxhall, October 29, 1782, and Mr. Simon Lock was ordained their pastor, December 18, 1783. Mr. Tozer Lord, an older brother to Nathaniel, was ordained in a church at Lebanon, above Berwick, in 1776; but that church is dissolved, and he now is minister of a church in Shapleigh. Another church was formed in that town in 1785, and Mr. Nehemiah Davis is their pastor. Mr. Zebadiah Richardson was minister of the church at Sanford in 1788, who is now pastor of a church in Fryburgh, on the west borders of the county of York. There was a powerful work in Franciscburgh in 1788, from whence above twenty persons joined to Sanford church. A Baptist church was formed in Cornish in 1792.

III. The first Baptist church in the county of Cumberland was formed at Goreham, by assistance from Haverhill, June 20, 1768. Mr. Smith, of Haverhill, had been sent for, and baptized some persons there the fall before. An account of their sufferings is in our second volume, p. 279. It is said that a majority of them have since embraced the opinion of general redemption, and yet hold to the final perseverance of the saints; and they are not in fellowship with most of our churches. A Baptist church was formed in New-Gloucester in May, 1782, and they tried various ways to get clear of oppression from the Congregational party, and to support their own worship, until they applied to our legislature, and obtained an incorporation of a Baptist society, invested with all the powers and privileges of other parishes. But in about four years many of them found this to be such a bondage, that they renounced the scheme, and formed a new Baptist church in October, 1794, and they joined to the Bowdoinham Association in August, 1795. A number of people in Harpswell had experienced a happy change in former times, and a fresh revival began among them in 1783, which led on to the forming of a Baptist church there, January 20, 1785. Mr. James Potter had laboured with success among them, and on October 6, 1785, he was ordained there as a travelling minister; and Mr. Samuel Woodward who was raised up among them, was ordained their pastor in October, 1792. In the meantime such a rain of righteousness was granted in those parts, as caused the wilderness to become a fruitful field; and three churches were formed in one year. Those of Hebron and Buckfield were formed in August, and that of Paris in November, 1791; and Mr. James Hooper, brother to William, was ordained at Paris, June 25, 1795. Mr. Samuel Flagg, who went from Boston, is preaching at Hebron. Mr. Abraham Cummings, who was educated in the college at Providence, where he took his first degree in 1776, preached

preached for some years in the Congregational way, until he was convinced that believers' baptism was the way that Christ instituted, and was baptized in March, 1783; and in the spring of 1787 he removed into the county of Cumberland, and preached so much in the parish of Freeport, that they gave him a good farm, but he could not be ordained as a parish minister because he could not sprinkle infants. He hath travelled and preached in many of our new plantations, but a number of persons were baptized in North-Yarmouth in the fall of 1795, who purpose to form a church there, and to call him to be their minister. He lately published a discourse upon baptism. The late revival was powerful in Livermore, and a Baptist church was formed there, August 7, 1793. Two brethren, Elisha Williams and Otis Robinson, are preachers among them, though not ordained. The first of them is a son of Dr. Williams, of East-Hartford, and was educated at Yale college; but the spiritual teaching which he hath received in that wilderness, he prefers above all human learning. The other went from Attleborough. A Baptist church was formed at Sudbury Canada, August 30, 1795.

IV. The great collection of the waters of the rivers Kennebeck and Androscoggin, with the rivers that fall into them, were called Sagadahock. A number of men came from England, and began a plantation there in 1607, thirteen years before our fathers began at Plymouth, but they went back again the next year. But the colony of Plymouth obtained a grant from England of a tract of land of fifteen miles wide on each side of Kennebeck river, where they carried on a trade with the Indians from 1630 to 1661, when they sold the same to four men. Though in the mean time after the parliament of England had prevailed against the king who made those grants of American lands, particular men obtained deeds of a
great

great part of them from Indian Sachems, until an agent for the Massachusetts bought the whole of Gorges's grant of his heirs in 1676, and then those lands were claimed by this government. And the charter of 1691 gave them all the lands from thence to Nova-Scotia, and this government have been often granting lands since to particular men unto this time. So that a great part of the same lands have been claimed by grants from the crown, by deeds from the Indians, and by grants from the legislature of the Massachusetts. Unspeakable troubles and costs of courts have been caused by these opposite claims, and when these controversies will all be settled no man can tell. A gentleman who was born in Berwick, but now lives in Boston, and is attorney-general for this State, published a history of the district of Maine in 1795, which gives much light into these affairs. Yet he appears to be not so clear in religious matters. For he says, "There never was any thing like persecution in the district of Maine, nor was there much pains taken, in the settlement of it, to establish a regular support for the clergy: the want of this was a great injury to the people, for experience fully advocates the point, that without a regular fixed mode of establishing teachers of piety, religion and morality, a country can never be made virtuous and happy." And yet he afterwards says, "In the present state of our governments in America, and in the enlightened age in which we live, religious opinions, however strongly they may be expressed, or however forcibly they may be urged, can do us no hurt."* But all ought to know, that reviling and lying as well as spoiling of goods and imprisonment, for matters of conscience, are persecution in the sight of God. Matt. v. 10, 11. Heb. x. 32—34. And have there been nothing like these in the district of Maine? And if religious opinions can do no hurt in our governments, how can teachers

* Sullivan's History, p. 79. 232.

ers of piety, religion and morality do any good therein? For these virtues are plainly described in the word of God, who says, If any have children or nephews, let them learn first to shew piety at home, and to requite their parents. 1 Tim. v. 4. Pure religion and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James i. 27. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matt. vii. 12. This is God's description of piety, religion and morality; but all men who support religious worship by force, violate these rules, more or less. The nation of Israel was the only visible church in the world which God empowered to use the sword in religious affairs; all adulterers, idolaters and blasphemers were to die without mercy. And when Christ by his death had abolished all hereditary distinctions among mankind, and built his church of those who were born again among all nations, the power of his gospel dashed the great Roman empire to pieces, without any help from the sword of the magistrate. But mystery Babylon was built, by confounding nature and grace, church and world together. And when the fathers of the Massachusetts fled from her tyranny to America, they formed a government in imitation of the church of Israel, and they made a law to put all adulterers to death, the year after they first came to Boston. And they had plain scripture for it, if the church of Christ is in the same covenant that God made with Abraham; for by that covenant all adulterers were to be put to death, and all bastards were excluded from the church. Levit. xx. 10. Deut. xxiii. But the circumcision of the heart is essentially necessary, to give any person a right in the church of Christ. Therefore an inspired apostle says, Beware of dogs, beware of evil workers, beware of

of the concision. For we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Phil. iii. 2, 3. All men who trust in any arm of flesh, are cursed with blindness, so as not to see when good cometh; but they who trust in the Lord, and make him their hope, are like trees planted by a river, whose leaf shall be green, and they shall not cease from yielding fruit. Jer. xvii. 5—8. And all mankind are in one or the other of these two classes.

V. There was but little appearance of religion in the county of Lincoln, until God poured his Spirit upon them within a few years past. Mr. James Potter was born there in 1734, and was awakened to some sense of sin when he was about ten years old; and convictions followed him, from time to time, until a clear deliverance was granted him, October 3, 1781. And he says, “Now I began to see the base views I formerly had of the Lord Jesus Christ, and of the plan of salvation; for when I had a discovery of actual sins, and of the danger I was exposed to thereby, I would repent and reform, and think what a glorious Saviour Christ was, and that some time or other he would save me from hell, and take me to glory, with a desire to be happy, but no desire to be holy. But, glory be to God! he now gave me another view of salvation. Now I saw his law to be holy, and loved it, though I and all my conduct were condemned by it. Now I saw that God’s justice did not strike against me as his creature, but as a sinner; and that Christ died not only to save from punishment, but from sin itself. I saw that Christ’s office was not only to make men happy, but also to make them holy, and the plan now looked beautiful to me, and I had no desire to have the least tittle of it altered, but all my cry was to be conformed to this glorious plan.” Our second volume, p. 394. It was then a very cold and stupid season all round him;

him ; but the views which were then given him of the glory of the gospel, and of the worth of immortal souls, with the call of God to him to hold up the light which was given him to others, caused him to leave the management of his farm to his family, and to go from house to house, in his own town and to neighbouring places, to hold forth light to all he could converse with, about the great concerns of the soul and eternity. And in the spring of 1782, he says, "The work began to break out wonderfully. Some were in great distress, and others praising God, and inviting others to come away to Jesus Christ." And a number of them were brought to hold believers' baptism, before they had ever seen a Baptist minister. Mr. Job Macomber was then preaching at New-Gloucester, and, hearing of the work in the county of Lincoln, he went there in December, 1782, and preached in several places with great satisfaction ; and in January, 1783, he wrote a letter to Middleborough about it, which was read to Mr. Isaac Cate, which had such an effect upon his mind, that he was ordained for the purpose in September, 1783, and went directly into those parts, and preached with success in Harpswell, and then with greater power at Thomaston, where he first arrived in February, 1784. Mr. Macomber also removed to Bowdoinham, in the fall of 1783, at the request of the people. And in the spring Mr. Lock was sent for from Coxhall, and a Baptist church was formed in Bowdoinham, May 24, and another at Thomaston May 27, 1784. And Mr. Macomber was ordained the pastor of the first of these churches, August 18, 1784, while Mr. Cate was settled as the pastor of the other, having been ordained before. Macomber was son to a Congregational deacon in Middleborough, but joined to the first Baptist church there in 1772, began to preach in 1774, and laboured in various parts of the country, until he settled where he now is.

is. Cafe was born in Rehoboth, February 25, 1761, met with a change in December, 1779, began to preach in July, 1780, and was an early member of the Baptist church of Dighton, where he was ordained September 10, 1783, and went directly into those parts, where he is still useful. As there was a great field for labour, and Mr. Elisha Snow, of Thomaston, was called into the work, their elders and brethren met at Harpswell, June 11, 1788, and ordained him as an itinerant minister. On the 29th of the same month a Baptist church was formed in Vassalborough, and another at Bowdoin in the fall after, where Mr. Potter lived, and he became their pastor. Mr. Humphrey Purinton is also a useful preacher in that church. And a Baptist church was formed at Ballston, January 3, 1789. The churches of Bowdoinham, Thomaston, and Harpswell, began their Association in 1787, which had become six churches in August, 1790, and 317 members.

VI. These new churches in a wilderness had the powers of the world against them, and also many under the Baptist name, who gathered some churches who held to doctrines which they could not have fellowship with, while they had many difficulties among themselves. Yet God was pleased to grant a fresh revival among them. The second Baptist church in Bowdoin was constituted, August 17, 1791, and Mr. William Stinson was ordained their pastor July 5, 1792. Another church was formed in Sidney, June 20, 1791, and Mr. Afa Wilbur was ordained their pastor, November 13, 1793. Mr. Lemuel Jackson, a member of that church, was ordained as a travelling minister the same day. The first of them was born in Bridgewater, the other in Middleborough in the county of Plymouth. Mr. Potter was very successful in Lewiston, from the beginning of his public labours, and many joined to his church from thence, until they obtained a regular
dismissal,

dismissal, and a church of 22 members was formed in Lewiston, March 3, 1792. And on August 3, 1793, thirteen of their members were dismissed, and formed a church in Greene. They also dismissed fourteen more, who formed the third church in Bowdoin, February 13, 1794, at which time they had 59 members left. And they say, "It appears that elder James Potter, and elder William Stinson, were the instruments that the Lord blessed in the awakening the greatest part of these, who appear to have been brought out of nature's darkness into the glorious liberty of the gospel." A Baptist church was formed at Readfield May 11, 1792, and elder Case removed and became their pastor, leaving the church in Thomaston under the care of elder Snow. And on July 27, 1792, a church was formed in Stirling, now called Fayette, and elder Eliphalet Smith became their pastor. He was converted at Stratham in 1764, and was ordained the pastor of a Congregational church in Deerfield, in New-Hampshire, in January 1770, though he and the majority of his church became Baptists in June following. Our second vol. p. 267. But in some years after he removed into the county of Lincoln, and now became the pastor of this church. A Baptist church was formed on Misconkus Island, near Bristol, in 1792, and Mr. Andrew Fuller, who went from Middleborough, was ordained therein, October 30, 1793. Another church was formed at Cushing in 1792, and Mr. Ephraim Hall was ordained their pastor October 24, 1793. A Baptist church was formed at Nobleborough July 25, 1793, another at New-Sandwich January 9, 1794, and a third at Barretstown in December following. As many of the Baptists have removed from Martha's Vineyard to Sandy-River, a high branch of the Kennebeck, they have called their town New-Vineyard, and they formed a Baptist church there August 8, 1795.
Another

Another was formed at Clinton the 5th of September after. Their elder, Mephibosheth Cain, was ordained at Clinton January 12, and Nehemiah Gould and Job Chadwick at Vassalborough January 15, 1796.

VII. Thus in less than twelve years twenty-six Baptist churches have been formed in two counties, in which are fifteen ordained ministers, and about a thousand members. And in August, 1795, their Association gave a declaration of their faith, wherein they say, "We believe that the scriptures of the Old and New Testaments are the word of God; we believe there is but one living and true God; we believe the important doctrines of three equal persons in the Godhead, eternal and personal election, original sin, particular redemption, free justification by the imputed righteousness of Christ, efficacious grace in regeneration, the final perseverance of real believers, the resurrection of the dead, the future judgment, the eternal happiness of the righteous, and everlasting misery of the impenitent. We believe that baptism and the Lord's supper are ordinances of Christ, to be continued until his second coming, and the former is requisite to the latter; that is to say, that those are to be admitted into the communion of the church, and so to partake of its ordinances, who upon profession of their faith have been baptized by immersion in the name of the Father, of the Son, and of the Holy Ghost." Now in all these articles they agree with the most eminent fathers of New-England, except in sprinkling infants upon the faith of their parents, and calling it baptism, for which there is not a word in all the holy scriptures. But as a son of Gideon by his concubine, slew seventy of his lawful children, so one error of our fathers has prevailed against all their good principles and conduct. And all men who are now contending for the faith which was once delivered to the

the saints, are daily exposed to reviling and lying, spoiling of goods and imprisonment, from those who support their worship by force. We are well informed, that more than an hundred dollars have been taken from people of the Baptist sentiments in Topsham for a Pedobaptist minister in the town, by blending civil and ministerial taxes together; and the like is done in many other parts of the country. Thus men would hold their religion by the same power by which they hold their worldly estates; though they daily deny their neighbours the liberty about their souls which all enjoy about their bodies and estates. For no man is compelled to pay a farthing to any physician, unless he is pleased to employ him. And God says of false teachers, They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.—They have rejected the word of the Lord, and what wisdom is in them? Jer. vi. 14. viii. 9—11. And who can tell how many such teachers there are in our day? Neither is any man obliged to employ or support any lawyer, if he will live without them. But many who handle the law of God, shut up the kingdom of heaven against men, and neither go in themselves, nor suffer others to go into it. And yet four States in New-England deny the liberty to all men therein about their souls and eternity, as they allow them concerning their bodies and temporal estates. And when will men open their eyes, and renounce this iniquity!

VIII. A revival of religion began on an island in Penobscot-Bay, in the county of Hancock, now incorporated by the name of Islesborough, in the fall of 1790, and a Baptist church was formed there, May 27, 1791, and Mr. Thomas Eames was ordained their pastor, June 19, 1794. He and a number of his people went from Marshfield in the county of Plymouth. There is also a Baptist church at Eppin
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in this county, and Mr. Joshua Young is their pastor, who was ordained at Ballston April 8, 1795. We have also heard of some Baptists in Gouldsbury, and Canaan, in this county, as well as of some in the county of Washington, but have not any such accounts of them as may be of service to the public. When the work of God was powerful in the county of Lincoln in 1784, one of the subjects of it observed, that the ministers who were settled and supported by law were not made use of therein, even when they preached good doctrine, which caused a serious inquiry in his mind, why it should be so? And having obtained a satisfying answer, he wrote the same to a friend, saying, "The voice of the general conduct of true ministers to sinners is, We pray you in Christ's stead, be ye reconciled to God that your souls may live: But the voice of others, to the church and the world is, We pray you in Christ's stead, be ye reconciled together that we may live." And the help of all the power of the ruling party in our government hath not settled but thirteen of these last sort of teachers, in all the counties of Lincoln, Hancock and Washington, wherein are near sixty incorporated towns, and many other plantations.

CHAP. XI.

STATE OF RHODE-ISLAND.

County of Providence.

- I. *The first Baptist Church in America was planted at Providence.*
- II. *The Leaders of it for an hundred and thirty Years.*
- III. *President Manning's Success therein.*
- IV. *The History of this Church ever since.*
- V. *A concise View of the College.*
- VI. *Of Churches in Scituate, Smithfield, Gloucester, Cumberland, and Foster.*
- VII. *Of other Churches in those Towns and in North-Providence.*
- VIII. *Account of the first Church in Newport.*
- IX. *Of the Second.*
- X. *The Third.*
- XI. *Fourth.*
- XII. *Tiverton.*
- XIII. *Warren.*
- XIV. *Washington County.*
- XV. *General Baptists therein.*
- XVI. *Sabbatarians.*
- XVII. *Exeter Church.*
- XVIII. *And many others.*
- XIX. *County of Kent.*
- XX. *General Remarks.*

I. **T**HE first civil government upon earth, since the rise of antichrist, which gave equal liberty of conscience, was begun in Providence; and there was also the first Baptist church in America. Mr. Roger Williams was born in Wales, in 1599, was educated at Oxford university, and was introduced into the ministry in the church of England for some years, before he came over to America, and landed at Boston in February, 1631. When he came there, he could not agree with the ruling party, in their use of the sword in religious affairs, nor in their receiving the grant of American lands from the kings of England. This caused his going to Plymouth, where he preached above two years, and then he was called and ordained at Salem; but the controversy arose so high between him and the teachers and rulers of the Massachusetts, that they passed a sentence of banishment against him in October, 1635.

1635, and in January, 1636, they attempted to seize him and send him back to England, but he fled to Rehoboth, and from thence to Providence, where he obtained a grant of lands from the Narraganset Indians.* And he says, "I was sorely tossed for fourteen weeks, in a bitter winter season, not knowing what bread or bed did mean."† Yet he was so far from seeking any revenge upon those who banished him, that, at the hazard of his life, he went into Narraganset, and prevented the Indians there from joining with the Pequots, who were for driving all the English out of the country, when Boston was not seven years old. And any man who will read the books referred to in the margin, may see that Williams was a chief instrument of saving all the English then in New-England from ruin; though ministerial influence was so great in the Massachusetts as to exclude him from liberty of coming into their government all his days. But the very year after Williams died in peace, the Massachusetts charter was taken away, and the king of England claimed all their lands, and his governor and council made laws, and imposed taxes upon them, without any house of representatives, and introduced the taxes upon commerce, which finally brought on the late war. Mr. Williams, having obtained a deed of the lands in Providence, gave twelve men an equal right therein with himself, and he drew a covenant of such a government in the town in civil affairs, as excluded them from governing in religious matters. And because Joshua Verin refused to allow liberty of conscience to his wife, he was excluded from the privilege of voting in the town, until he granted that liberty. Upon this Verin removed to Barbadoes, and left his estate in Providence.‡ As Williams and a number of

* Winthrop's Journal, p. 91, 92.

† Collections of the Historical Society at Boston, Vol. I. p. 276.

‡ In Winthrop's Journal he is called Urdin, p. 167. But it is Verin in Providence Records.

of his friends were convinced that professing believers were the only gospel subjects of baptism, they formed a Baptist church in Providence, in March, 1639, when one of them baptized him, and then he baptized the rest.* But the unruly passions of some among them, with other things, caused such scruples in Williams's mind, in about four months, that he refrained from administering or partaking of special ordinances in any church ever after, as long as he lived, though he would preach the gospel, and join in social worship with such as agreed with him, all his days. The reasons of this conduct may be seen in our first volume, p. 143, 144. He went to England in 1643, and published an account of the Indians, of their language, and of his labours to instruct them concerning Christianity, which the Historical Society at Boston have lately re-printed. He procured a charter for his colony the next year, and went to England again to defend it in 1651, where he stayed until 1654, when he returned, and was elected their chief ruler for near three years; and all his life after was spent in seeking the good of his country, until he died in the spring of 1683.

II. Mr. Thomas Olney, who had been a member of the Congregational church in Salem, but left them and came to Providence in 1638, was the next pastor of this Baptist church, and was also useful in civil offices, until his death in 1682. But a division arose in this church in 1652, about laying on of hands upon every member of the church after baptism. Ten years before, the Baptists in England had adopted the opinion, that every man who had a gift given him to preach the gospel, had also a right to baptize, even before he was ordained in any church; which opinion was held by some men of note in Providence for eighty years after. Mr. William Wickenden was a chief leader in that part
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* Winthrop, p. 174.

of the church in Providence who held to the laying on of hands upon each member, which they supposed to be intended in the sixth chapter of the Hebrews; and he was an esteemed minister therein, until he died, February 23, 1669. Gregory Dexter was president of this colony in 1653, and he was very useful in government, and a father in this church, and lived to be 91 years old. Pardon Tillinghast was "a leading man among the Baptists in Providence," in 1672;* and he was much esteemed as a minister among them, until his death in 1718. He gave the lot upon which their first meeting-house was built. Chad Brown was an early member of this church, and he is said to have been a teacher among them. And his son John Brown was a minister in this church, as well as a useful man in the State. And his son James Brown was a pastor of this church for many years, and died October 28, 1732, aged 66. His son James had four sons, three of whom have been at great expense towards the college in Providence, and towards the Baptist meeting-house there, as well as the support of worship in that society. Joseph Jencks came over from England, about the time that Charles the Second came to the throne, and settled in Providence, and was a useful man in his day; and his son Joseph was a magistrate, deputy governor, and then chief governor of this colony; as well as a leading member in this church, and lived to be above ninety. His brother Ebenezer Jencks was ordained a pastor of this church in 1719, and continued so until his death, August 14, 1726, *Æt.* 57. His son Daniel Jencks, and grandson John Jencks, were both members of this church, and were employed in several offices in the government, and also gave very liberally towards the college, and for the support of the Baptist cause in Providence. Deacon Samuel Winfor was ordained a pastor of this church in

* Williams's Dispute with the Quakers, p. 208.

in 1733, and continued in that office until he died, November 17, 1758, aged 71. His son Samuel Winfor was ordained his successor, and continued with this church until after president Manning came to Providence, and then, in 1771, he, with a number more of the church, went and formed another church in Johnston, where he yet is minister. Mr. Thomas Burlingham was also ordained in this church in 1733; but he preached the latter part of his time in Cranston, where he died, January 7, 1770, aged 82. After elder Winfor and his brethren had formed their church in Johnston, this church in Providence sent a committee to treat with them about their right in their old meeting-house, and they agreed to take two hundred dollars, which was given them accordingly. This summary hath been collected from the best light that could be obtained, for no regular records have been found in this church before the year 1770.

III. James Manning, D. D. was born at Elizabeth-Town in New-Jersey, October 22, 1738; was early changed by grace, and joined to the Baptist church in the town where he was born. His education, and his service in the college, have been described before, but we shall speak more of him as a minister of the gospel. He was called to that work, and was ordained as an itinerant minister, by the church where he was baptized; and he removed to Warren in the summer of 1764, and a Baptist church was formed there the 15th of October following, and he became their pastor. But when the college was removed to Providence, in the spring of 1770, he went with it, and was frequently invited to preach in the Baptist church there, until elder Winfor, and a part of the church, drew off in the summer of 1771, and formed another church in Johnston, and then elder Manning was chosen to preach and administer ordinances to this church in Providence;

and he continued so to do, until he resigned that office in the spring of 1786, although he ministered to them occasionally afterwards as long as he lived. And though his powers of mind and human accomplishments were very great, yet he used great plainness of speech, and was as easily understood by common people, as almost any preacher in the land. And few men ever prized the special influence of the Spirit of God in preaching, more than he did. He was at the Philadelphia Association in October, 1774, where he met with Mr. Daniel Frioetoe from Virginia, whom he heard afterwards, with such clearness, life and power, though not a man of liberal education, as fired his soul with fresh zeal and courage in preaching salvation to perishing souls; and Mr. Manning laboured with such faithfulness and success, after his return to Providence, that he baptized an hundred and ten persons by September, 1775; and a large number more joined to Mr. Snow's church, even notwithstanding the confusions of war which then broke out in our land. And when governor Cooke was chosen member of the college corporation, and some scrupled whether he could properly be denominated a Baptist, because he was a member of a Congregational church, he informed them that he was ever a Baptist in principle, and was baptized by immersion, and should have joined to the Baptist church in Providence, if such doctrine had been preached therein then as there was now. President Manning made it his constant practice, to charge his scholars, when they left the college, not to imagine that they were qualified to preach the gospel, until they were satisfied that they were taught of God. At the commencement in September, 1789, he said, "Should the Christian ministry, with any of you become an object, reflect on the absurdity of intruding into it while strangers to experimental religion. See that you yourselves have been taught

taught of God, before you attempt to teach godliness to others. To place in the professional chairs of our universities the most illiterate of mankind, would be an absurdity far less glaring, than to call an unconverted man to exercise the ministerial function. This is to expose our holy religion to the scoffs of infidels, and furnish to their hands the most deadly weapons. I omit to insist on the account such must render in the great tremendous day!" And his constant behaviour was agreeable to his teaching; and he united dignity and condescension, authority and mildness, in such a manner as to be feared and loved by the generality of his scholars. He married a daughter of John Sites, an alderman of Elizabeth-Town, and a useful member of the Baptist church there; and she met with a happy change, and joined to the Baptist church in Providence, in January, 1775, of which she is still an agreeable member, though she has no children. Dr. Manning died in a fit of the apoplexy, July 29, 1791, when he, undoubtedly, entered into eternal rest.

IV. The opinion of laying on of hands upon every member in the church, had long made a separation among the Baptist churches in this land; but soon after Dr. Manning came to Providence, he prevailed with this church to admit other Baptists to occasional communion with them, though they would receive none as members until after his death. But on August 4, 1791, the church had a full meeting, and this point was distinctly considered, and a clear vote was gained to admit members who did not hold that doctrine. At the same meeting the church concluded to have another pastor ordained therein, namely, Jonathan Maxcy, A. M. He was born in Attleborough, September 2, 1768, educated in the college at Providence, where he took his first degree in 1787, and was a tutor in the college, until he met with a change in October, 1789, and joined
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to this church, in which he began to preach in April, 1790, and was ordained their pastor, September 8, 1791. Mr. John Pitman, who was born in Boston, and had been a minister some years at Freehold in New-Jersey, removed to Providence, and he and his wife were now the first members who were received into this church, without holding to the laying on of hands upon every member. He hath frequently preached the gospel in various places ever since, without taking the pastoral charge of any particular church. Thomas Ustick, A. M. took his first degree in the college at Providence in 1771, was ordained in this church as an itinerant minister, July 29, 1777, preached a while at Ashford, from whence he removed to Grafton in May, 1779, and then to Philadelphia in June, 1782, where he has been pastor of the Baptist church in that city ever since. A powerful work of grace came on in Providence in the beginning of 1790, which caused the addition of above fifty members to this church in about two years. September 6, 1792, Mr. Maxcy was chosen president of the college, pro tempore, and he has been continued in that office ever since. He resigned his pastoral office in this church two days after he was first elected president, and they immediately called Mr. Stephen Gano to be their minister for six months, and he hath been so ever since. He was ordained before in the State of New-York. Mr. John Gano, his father, was a minister in the city of New-York before the late war, but he is now in Kentucky; and he hath been the most extensive traveller to preach the gospel, of any man now living in America. Forty-six members have been added to this church in Providence, since Mr. Stephen Gano came there; and he drew the circular letter for the Warren Association in 1795.

V. The corporation of the college at Providence consists of twelve fellows, and thirty-six trustees. The

The fellows, as a learned faculty, have the power of conferring the degrees, but in other affairs the college is governed by the concurrence of both branches. The president is always to be a Baptist, and so are seven more of the fellows, while the other four may be chosen out of any of the other denominations. Twenty-two of the trustees are also to be Baptists, five of them are to be Episcopalians, five Quakers, and four Congregationalists. The chancellor is chosen out of the trustees, and the secretary out of the fellows. No religious test is ever to be required of any of the corporation, nor of the scholars who are graduated therein; though great care is to be taken as to the morals of the college. Their first funds were collected by Mr. Morgan Edwards, in England and Ireland, and by Mr. Hezekiah Smith, in South-Carolina and Georgia; to which additions have been since made from various quarters, but all by personal generosity. These monies were chiefly lent to Rhode-Island government, though some have been put into a national bank; but the interest thereof, with the income from the students, who are near eighty, is scanty sufficient to support the officers of the college.* The building and repairing of the college edifice, the president's house, with the purchase of the lands about them, and also the college library and apparatus, were all done by personal benefactions, and chiefly in the town of Providence. And so was the Baptist meeting-house, bell and clock, with the lot on which it stands, all which cost about seven thousand pounds. They first met in said house, May 28, 1775. How false then are the pretences of many, that religion and learning would fail from among us if they were not upheld by the power of the magistrate! It is readily granted that there has been much religion and knowledge among those

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* In 1795, they had given degrees to 380 scholars who were educated in this college.

who have gone on in that way; but the light and power of the gospel is directly against all deceit or violence. And God says of his church, In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. *Isaiah xxv. 6, 7.* A covering and appearance of religion hath been kept up by the power of the magistrate, which the feast of the gospel, in the church of Christ, will destroy.

VI. Ever since the reformation in Germany, many have cast the reproach of all the evils which have appeared among the Baptists upon that denomination in general; which is as unjust as it would be for others to charge all the evils that ever were in national churches, upon all men who hold to infant baptism. But abusive treatment on either side is exceeding apt to beget prejudices in the mind against good principles and conduct, which are held by their opposites. And as Calvinism was held by those who banished the first planters of Providence, and of Rhode-Island colony, and who greatly abused those people all their days, many of their children have imagined that the true liberty of moral agents could not be secured upon that plan of doctrine. Though it is abundantly evident, that Mr. Williams, who procured the first charter, and Mr. Clarke, who procured the second, for this colony of liberty, held to that plan of doctrine as firmly as any men in their day. And how can any man enjoy comfort and liberty in his soul, in the midst of the confusions of the world, without believing that men nor devils can never deceive their faithful God, nor defeat any of his designs? That he never makes use of any positive influence to move men to sin, or to hinder their coming

coming to Christ, I as firmly believe as I believe he is just and good; but the lusts of men are so powerful, and the wiles of the devil are so many, that no man can overcome them of himself, though the Spirit of God makes every true believer a conqueror over them all. But as a separation among the Baptists in the last century, was followed with a departure from these sentiments, and their churches have not been in fellowship with most of the Baptist churches lately gathered in this land, I shall say but little about them, more than to mention where they are, and who have been their ministers. Mr. Samuel Fisk was ordained the pastor of a Baptist church in Scituate, and continued with them to old age; but I have not obtained the date of his ordination, nor of his death, though he was one of their Association in 1729. Our second volume, p. 91. Elder Reuben Hopkins was their last minister, who died in January, 1792. Elder Peter Place was in their church in Smithfield in 1731, where now is elder John Winsor. Elder Edward Mitchel was in their church in Gloucester for many years, and he died, October 22, 1795, aged 98. Elder William Bowen was a colleague with him, and now succeeds him. Elder Cooke was in their church in Cumberland, where now is elder Bollou. I suppose the rest of the churches in their connexion in that county have had but one minister, and their names, with the number of their members, are given before, taken from Asplund's Register for 1794.

VII. A few people in Gloucester met with a change about the time of the separations in Connecticut, and Thomas Knowlton from thence was at the separate ordination in Plainfield, September 11, 1746. A Baptist church was afterwards formed in Gloucester, and he was their minister for a number of years. After his death, they had other preachers, until Mr. Joseph Winsor (brother to Samuel)

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was ordained their pastor, October 31, 1763; and they prospered for a number of years under his ministry, and had seventy-nine members when they joined to the Warren Association in 1782, and had some increase afterwards. But as many have removed into other parts of the country, and their pastor is so aged as not to be able to preach, their number is much reduced, as I am informed, though I have not their present number. A Baptist church was formed in North-Providence, and Mr. Ezekiel Angell was ordained their pastor, June 20, 1765; and he continued so until his death, September 27, 1782, aged 60. Mr. Rufus Tefte, who was born March 14, 1752, was ordained their second pastor, June 16, 1784. There were but 19 members in this church when their former pastor died, but a great revival began in the fall of 1791, and prevailed much in the east part of Smithfield, as well as in this town, and their number last June, when I was there, was 170. Many of these had been brought up in a careless neglect of all religion; but we hope that their future life may be as becometh the gospel. Mr. John Hammond was baptized in 1780, began to gather a church in the town of Foster in February, 1789, in which he was ordained in June, 1791, and they increased to about ninety members in three years. There was a second Baptist church in Cumberland above thirty years ago, but they were much broken and scattered for some years; though there have been revivals since, and especially within a few years past. A Baptist church was formed in Cranston, and Mr. Elisha Greene was ordained their pastor, July 30, 1764. He was born in Warwick, August 5, 1698, baptized in 1717, began to preach in 1741, and, after a useful life, died in Gloucester, October 29, 1780. This church is now very small. There is another meeting-house in Cranston, upon the great road to Warwick, where Mr. Pitman often preaches,

preaches, and a number of members from thence have joined to the Baptist church in Providence.

County of Newport.

VIII. Mr. John Clarke, a physician from London, was one of the first planters of Rhode-Island, and the pastor of the second Baptist church in America, which was formed at Newport in 1644. His brother Joseph Clarke was a member of it, and often a ruler in the State, and adorned his profession for above forty years after the church was constituted; and his posterity are numerous and respectable unto this day. Samuel Hubbard was born in England in 1610, came over to Salem in 1633, joined to the Congregational church in Watertown in 1635, but went up to Windsor, and helped to begin the colony of Connecticut the same year. But as he and his wife embraced the Baptist principles, they removed to Newport, and joined with this church in 1648; and he lived there above forty years after, and preserved many writings which have been very serviceable in our history. He left no son, but he had three daughters, who were married to Joseph Clarke, junior, Robert Burdick, and Andrew Langworthy, whose posterity are respectable to this day, especially among the Baptists in Hopkinton. In 1651 Mr. Coddington obtained a commission from the ruling powers in England, to be governor of Rhode-Island, without the consent of the people, when he had the deeds of their lands in his hands. Therefore Mr. John Clarke went to England, with Mr. Roger Williams, and got that commission disannulled; and he was agent for his colony in that country, until he procured their second charter in 1663. Mr. Hubbard wrote a letter to him, the spring after he went to England, and Clarke wrote him an answer, October 11, 1652, and said, "There can be nothing in the present evil world, so far as I

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am acquainted with my own heart as it stands to Godward, that is more pleasing and delightful to it, than the manifestation of the enlargement of the kingdom of his dear Son, and that many obedient servants are added to the Lord, whom God the Father hath resolved to exalt above every name that is named, not only in this present world, but in that which is to come; and that they who are so added, being living members of that body which by a spirit of life is joined unto that living Lord who is head over all, may increase with all the increase of God, is the earnest desire and prayer of my soul. But I must tell you, that as the promise of the glorious coming of our Lord doth quicken and freshen in my heart, so doth that prophecy follow in my mind, "When the son of man cometh, shall he find faith on the earth?" He returned to Newport in 1664, and was a faithful pastor of this church, being also useful in the State, until he died in a happy frame, April 20, 1676. When Mr. Clarke sailed for England in 1651, he left the care of this church with Joseph Tory, and Obadiah Holmes, and they were useful teachers therein all their days. Holmes succeeded Clarke as pastor of the church, until he died, October 15, 1682. Mr. Richard Dingley succeeded him; but in 1694, he left them and went to South-Carolina. In 1710 Mr. William Peckom was ordained their pastor, and continued so until he died in 1734. He was esteemed as a pious man, but his gifts were small; and Mr. John Comer was ordained a colleague with him, May 19, 1726. He was born in Boston, August 1, 1704, met with a happy change in November, 1721, and after obtaining a good share of human learning, he began to preach the gospel at Swansea in May, 1724, and went to Newport in the fall of 1725, and preached in this church four years, in which time it increased from seventeen members to fifty-two. Yet two powerful men in the church, prevailed

prevailed with the majority to vote him a dismission in 1729, and he went and preached two years in the second church in Newport with considerable success, and then removed and gathered the first Baptist church in Rehoboth, where he died, as we before noted. Mr. John Callender, who was born in Boston, and was educated at the college in Cambridge, was the next pastor of this church, where he was ordained, October 13, 1731, colleague with elder Peckom. He was a man of superior powers, and published a century sermon in 1738, and a funeral sermon for Mr. Clap, the first Congregational minister in Newport, in 1745, with some other things. He also collected many papers, which have been serviceable in our history. But he was taken away by death, January 26, 1748, in the 42d year of his age. Mr. Edward Upham, of Springfield, at the request of this church, removed to Newport in 1749, and ministered to them until April, 1771, when he returned back to Springfield, as we before related. Mr. Erasmus Kelly, who was born in Pennsylvania, July 24, 1748, educated at the college in Philadelphia, and began to preach in those parts, was called to Newport, and was ordained a pastor of this church, October 9, 1771. And the church and society increased under his ministry, until the enemy came to Newport, and he removed to Warren, where they followed him, and burnt the house and goods where he resided, May 25, 1778. He then removed to Connecticut, and from thence to Pennsylvania. But upon the return of peace, he came again to Newport, and ministered to this church, until he was taken away by death, November 7, 1784, before he had been with them a year in this last turn. Mr. Josias Lyndon was of this society, and did much for the support of worship therein. He was governor of the colony in 1769, and was very serviceable in the State all his days. He died of the small-pox, March

30, 1778, aged 74, leaving much of his estate to this church. The calamities of the war scattered this church, and others were taken away by death, so that only three male members remained at Newport, and but twenty-seven, male and female, remained any where, when Dr. Benjamin Foster came there in January, 1785, and above twenty were added to this church that year, and many to their society, a number of whom attended no worship before. In September, 1786, this church was received into the Warren Association, when they had 69 members. But in 1788 some of them raised opposition against their minister, and he had an earnest call to New-York; therefore he was dismissed from this church, and hath been pastor of the first Baptist church in that city ever since. After various trials, this church obtained Mr. Michael Eddy, who was ordained in Swansea, in 1785, but removed to Newport in January, 1790, and he is now their pastor, and they have prospered under his ministry.

IX. The doctrine of laying on of hands upon every member, came into the first church in Newport in 1652, and the second church was formed about 1656. Mr. William Vaughan was their first pastor, and continued so until his death in August, 1677. Mr. Thomas Baker succeeded him for a time, and then he removed and began a society in North-Kingston. Mr. John Harden was their third pastor, who died in the year 1700. Mr. James Clarke was the next, who was ordained in 1701, and continued with them until he died, December 1, 1736, aged 87. Mr. Daniel Wightman was ordained a colleague with him in 1704. He was born in Narraganset, January 2, 1668, and died in Newport August 31, 1750. They were well esteemed among their brethren, as faithful ministers, and exemplary walkers; and in January, 1729, when elder Clarke was not able to preach, through the infirmities

ties of age, Mr. Comer was received to preach one half of the Lord's days with elder Wightman, and continued to do so for two years. Their church increased to 142 members, being the largest church then in their colony. They had built the first meeting-house in the colony, in 1707. On June 21, 1729, they had the largest Association of Baptist ministers and churches that ever had been seen in America. The elders present were, James Clarke, Daniel Wightman, and John Comer, of Newport, Jonathan Sprague and James Brown, of Providence, Nicholas Eyers of New-York, Valentine Wightman of Groton, Philip Tabor of Dartmouth, Stephen Gorton of New-London, and Daniel Everet of South-Kingston. Beside whom the elders, Peter Place of Smithfield, Samuel Fisk of Scituate, Joseph Mason of Swansea, Manassah Martin of Warwick, and Richard Sweet of North-Kingston, were in their connexion of churches ; and Mr. Comer says, " Each of these hold to general redemption. Three other churches hold to the doctrine of free grace. One in Newport, formerly my flock ; one at Swansea, Mr. Ephraim Wheaton ; one at Boston, Mr. Elisha Callender." And these, with one at Newport, and one at Westerly, who kept the seventh day, were all the Baptist churches then in New-England. Comer gave his ideas of election in these words, saying, " If God does not choose us, we shall never be moved to choose him. It is from his choice of us that we are led to choose him. 1 Pet. ii. 9. 2 Thess. ii. 13. They are chosen to obedience, and not for obedience. 1 Peter i. 2. We are chosen not in time upon works, but before time exclusive. Eph. i. 4. All is rich, sovereign, free and pure grace in God through Christ."* But as some would not hear him preach this doctrine there, he removed to Rehoboth, and elder Nicholas Eyres came to Newport in October,

* Comer's Diary.

ber, 1731, and was a pastor of this church until his death, February 13, 1759. He was born in England, August 22, 1691, educated in the city of Bristol, came over to New-York about 1711, was baptized and ordained there in 1724, but his church broke up in 1730, and he had great influence among these churches as long as he lived, and he left many manuscripts, some of which have been serviceable in our history. His son, Dr. Thomas Eyres, was educated at Yale college, and was one of the first fellows of our college. Mr. Gardner Thurston was born in Newport, November 21, 1721, met with a change and joined to this church in 1741, and was ordained their pastor, April 29, 1759. The doctrines of grace gradually gained ground in this church, and singing in public worship was introduced into it in 1765, and many blessings have been granted among them since. Dr. William Rogers, one of the first class in our college, was called to preach in this church, and he went to Philadelphia in 1771, where he has been useful ever since. Elder Burroughs, of Tiverton, and elder Jones, of Rehoboth, sprang also from this church. Their pastor continued with them through all the calamities of the war, and is still useful to old age.

X. The third Baptist church in Newport was formed in the following manner. Stephen Mumford came over from London in 1664, and brought the opinion with him, that the whole of the ten commandments, as they were delivered from mount Sinai, were moral and immutable; and that it was the antichristian power, which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week. Several members of the first church in Newport embraced this sentiment, and yet continued with the church for some years, until two men and their wives, who had so done, turned back to the keeping of the first day again. But

But they who believed that this practice came from antichrist, were much concerned about it, and wrote to their friends in England for advice thereon. An answer was returned from London, and another from Mr. Edward Stennett, of Abington, March 6, 1670, who said, "My dear friends, as for those that have drawn back from the Sabbath to profaneness, after light and establishment therein, yourselves must not take pleasure in them, but must withdraw yourselves from them, as sinful and disorderly persons; and if the church will hold communion with those apostates from the truth, you ought then to desire to be fairly dismissed from the church, which if the church refuse, you ought to withdraw yourselves, and not be partakers of other men's sins, but keep yourselves pure, but with all humility, meekness and brokenness of heart." This brought on warm debates on both sides, and finally a separation took place, in December, 1671, when William Hiscox, Samuel Hubbard, Stephen Mumford, Roger Baster, and three sisters, joined in covenant as a distinct church. Mr. Hubbard wrote to their brethren in London, October 6, 1672, and said, "Dear brethren, pray for us, a poor weak band in a wilderness, beset round with opposites, from the common adversary, and from Quakers, generals and profane persons, and most of all from such as have been our familiar acquaintance: but our battles are only in words, praised be God."* Mr. Hiscox was pastor
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* If the following things are considered, it may prevent divisions among Christians upon this article. That God is Lord of all our time is a moral and immutable truth, but the sanctification of a particular day was never known to man without a positive precept. It does not appear that Israel knew any thing about the Sabbath of the seventh day, until after they came into the wilderness, when it was said to them, To-morrow is the rest of the holy Sabbath unto the Lord. And he afterwards said, It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Exodus xvi. 23. xxxi. 17. And every man in Israel who broke the Sabbath, was to be stoned to death. Numbers xv. 35. But when Christ came, he said
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of this church until he died, May 24, 1704, aged 66. Mr. William Gibson, who came from London, was their second pastor, until he died, March 12, 1717, aged 79. Mr. Joseph Crandal had been a colleague with him for two years, and he continued in that office until he was taken away by death, September 13, 1737. Mr. John Maxon was their next pastor, from 1754, unto March 2, 1778, when he died. Mr. Ebenezer David, from Philadelphia, was converted while in the college at Providence, where he took his first degree in 1772, and he was called to preach the gospel the next year by this church with their brethren at Hopkinton; and he was a chaplain in the American army, much esteemed, until he died in Pennsylvania, March 19, 1778. Thomas Ward was an early member of this church, whose son Richard was governor of the colony in 1741, 1742; and his son Samuel was governor in 1762 and 1765, and a member of Congress in 1774 and 1775, until he died at Philadelphia, March 26, 1776, aged 52. Each of these were members of this church. Mr. William Bliss was called to preach the gospel by this church before the American war, and he continued with them through the war, and preached frequently on the island when the British forces were there, from whom he suffered much. He was ordained as an evangelist, December 11, 1779, and was installed

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to the Jews, The Son of Man is Lord even of the Sabbath day. Matt. xii. 8. And after his ascension to heaven, an inspired apostle said, He also hath ceased from his own works, as God did from his. Heb. iv. 10. Christ our passover was sacrificed for us on the sixth day of the week, and the next day was the Sabbath, and fifty days from thence was the first day of the week, when the Holy Ghost was given, and three thousand souls were converted, as the *first fruits* of the death of Christ. Levit. xxiii. 5, 15, 16. Acts ii. 1—41. And how often is the first day of the week spoken of under the gospel! Matt. xxviii. 1—7. Mark xv. 2. Luke xxiv. 1. John xx. 1, 19, 26. Acts xx. 7. And as liberality to the saints are sacrifices to God, he commands them to be provided on the first day of the week. 1 Cor. xvi. 1, 2. Phil. iv. 18. Heb. xiii. 16. And the glory of the ministration which was written and engraven in stones, is done away under the New Testament. 2 Cor. iii. 6—8. But the Lord's day is ever to be regarded. Rev. i. 10. Though he who does not regard it to the Lord, does not regard it at all. Rom. xiv. 6.

as pastor of this church, December 24, 1780. And he is so well esteemed by the Congregational ministers in Newport, as to be frequently called to supply their pulpits when they go journeys into the country.

XI. There have been a number of Baptists in Newport for many years, who did not agree fully with either of the old churches in some things, but chose to meet by themselves, and to call elders from abroad to minister occasionally to them, until they formed another church in the town. They carried the liberty for every brother to improve his gifts in public worship, beyond what the other churches did; and though a motion was lately made to have two of their most gifted brethren ordained, yet the matter was deferred for further consideration. However, we are well informed, that a greater harmony has lately appeared among all denominations in Newport, than was heretofore known among them.

XII. Elder Philip Tabor was pastor of the Baptist church in Tiverton and Dartmouth, before he was imprisoned at Bristol for not favouring ministerial tyranny. Both of these towns were under the Massachusetts government until 1741; and because the majority of the inhabitants would not receive and support Congregational ministers, a salary for such was put into their State tax, and they were to draw it out of the State treasury. But their assessors being informed of it, left that part of the tax on those two towns out of their assessment. Tabor was one of them, and he, with three assessors more, were seized on May 25, 1723, and were imprisoned at Bristol until an agent went over to London, and procured their release by an order from the king and council. Our second volume, p. 70—73. He lived within the bounds of Dartmouth, but their meeting was held in the east part of Tiverton, where he ministered to this Baptist church, until he died in November, 1752. Mr. David Round was born in Rehoboth,

in January, 1706, and was ordained the next pastor of this church about 1755, and ministered to them for many years, and is now living among them, and esteemed as a pious man. But as his gifts were small, the church called Mr. Peleg Burroughs, from the second church in Newport to preach to them in May, 1775, and he was ordained their pastor, April 13, 1780. A happy rain of righteousness was then granted among them, which caused the addition of about an hundred members in two years. Elder Burroughs was born in Newport, June 5, 1748, converted in 1766, and began to preach in 1774; and he is still continued with this church. That revival of religion caused the gathering of a Baptist church in the south borders of Freetown, February 15, 1781, and Mr. Amos Burris, from Groton, in Connecticut, was installed their pastor, May 22, 1783. But in October, 1784, he removed into the State of Vermont, and they removed their meeting into the north borders of Tiverton, where it now is; and two men were raised up to preach among them, who were unitedly ordained as their pastors, May 19, 1795, namely, James Boomer and Job Barden. The latter is blind, as to natural sight, but he hath such spiritual light as to be esteemed a clear preacher of the gospel. A Baptist church was formed in New-Shoreham, on Block-Island, and Mr. Thomas Dodge was ordained their pastor in 1784.

County of Bristol.

XIII. Though the charter of Rhode-Island colony, which Mr. Clarke obtained in 1663, plainly included the lands which now are in the towns of Bristol, Barrington and Warren, as well as two more towns which are in the county of Newport, and one in the county of Providence, yet the Massachusetts held them until the year 1741: since that time, the three towns first named, form the county of Bristol

tol in this State. Warren was a part of the town of Swansea, and a number of the members of the first church there were formed into a church in Warren, October 15, 1764, and Dr. Manning was their minister until he removed to Providence in 1770, as we before observed. After some time, this church obtained Mr. Charles Thompson to preach to them, and he was ordained their pastor, July 3, 1771. He was born at Amwell, in New-Jersey, April 14, 1748, was one of the first graduates in our college at Warren in 1769; and such a blessing was granted on his ministry there as to increase the church from fifty to eighty-three members in four years. But when the war came on, it had many pernicious effects; and the enemy came up to Warren and burnt their meeting-house and their house for the ministry, May 25, 1778, and carried Mr. Thompson away as a prisoner and confined him in a guard-ship at Newport. After his deliverance was obtained, he went up into Connecticut and preached in several places, and then was called and settled at Swansea in 1779, as was before related. The burnings and destructions which were made by the British forces at Warren, prevented their erecting another house for worship for many years; neither could they unite in settling another pastor until lately. Mr. Luther Baker was raised up among them, and he was ordained their minister, October 17, 1793, and it is hoped that he may be useful to them for many years to come.

County of Washington.

XIV. As there is no settled minister who holds to infant baptism, in any part of this State west of Newport and Providence, it may be proper to inquire into the reasons of it. A leading cause of it appears to be the sufferings of many of their fathers from Pedobaptists. After Samuel Gorton and his friends had purchased the lands in Warwick of Indian

dian Sachems, they were seized and carried to Boston by an armed force, in the fall of 1643, and were confined in those parts all winter, and then were banished upon pain of death, not only out of the Massachusetts colony, but also from their own lands. And captain Edward Johnson, who was one of the officers that carried them away, published the views they had in these proceedings, in a history which was printed in London in 1654. He represents it as the command of Christ to them, that they should subdue all his enemies in this country, as Israel did the heathen in Canaan. And he says, "Fail not in prosecution of the work, for our Lord Christ hath furnished you with able pilots, to steer the helm in a godly peaceable civil government; then see that you make choice of such as are found both in profession and confession, men fearing God and hating bribes; whose commission is not limited with the commands of the second table, but they are to look to the rules of the first table also. And let them be sure to put on Joshua's resolution and courage, never to make a league with any of these seven sectaries. 1. The *Gortonists*, who deny the humanity of Christ, and most blasphemously and proudly profess themselves to be personally Christ. 2. The *Papists*, who, with (almost) equal blasphemy and pride, prefer their own merits and works of supererogation as equal with Christ's invaluable death and sufferings. 3. The *Fanaticists*, who depend upon rare revelations, and forsake the sure revealed word of Christ. 4. *Seekers*, who deny the churches and ordinances of Christ. 5. *Antinomians*, who deny the moral law to be the rule of Christ. 6. *Anabaptists*, who deny civil government to be proved of Christ. 7. The *Prelacy*, who will have their own injunctions submitted unto in the church of Christ."* But Gorton and some of his friends went over to England, and procured an order from thence, for them to enjoy

* Johnson's History, p. 8.

joy the lands which they had purchased. And as he actually held, that what we read about the coming, death and resurrection of Christ, are to be understood mystically, and not literally, he taught his followers in that way, and fixed lasting prejudices in their minds against all church government, as well as against tyranny under religious pretences. And many of their posterity neglect public worship even to our times.* The sufferings of the Quakers also who came to America after Johnson's history was published, filled many with great dislike to the ruling denomination in the Massachusetts. To which we may add, that no communities who held to infant baptism, ever prevailed much without the sword of the magistrate to uphold them, or oppression to drive them together. Neither have Baptist churches prospered much without the power of the Spirit of God among them.

XV. The first Baptist church in the county of Washington was in North-Kingston. Elder Baker went from Newport, and began a meeting there towards the close of the last century, as Mr. Comer informs us; and a paper of their own, dates the beginning of their church about 1710. Mr. Richard Sweet was their pastor for many years, and lived till after 1740. Mr. David Sprague was ordained a colleague with him about 1739. The great awakenings in other parts of the country, in and after 1741, affected a number of people in these parts, which caused various controversies. The laying on of hands upon every member had been carried so far, as not to allow their members to hear any others pray or preach. And when Mr. Bound, of Boston, met elder Wightman, of Groton, at Warwick, in 1743, the elders with whom he was connected opposed his acting

* A sensible man in Cranston, by particular request, took an account of all the inhabitants of that town in 1774, and he found thirty-eight families who attended no religious meeting at all, nor their fathers before them. These sprang from the first planters of Warwick.

acting in the ordination; and Mr. John Callender, of Newport, wrote an unfavourable account of it to England, and also of the work then going on in the land, and said, "I have seen no cause to alter the opinion I early entertained of Mr. Whitefield, that he was a second George Fox." But all experience since hath evidenced his great mistake. For the plan of doctrine which Whitefield held forth was directly opposite to that which Fox taught, and he ever appeared against the idea of raising any new sect in the world, and exerted all his powers to revive pure religion, according to the holy scriptures, among all sorts of people wherever he came, and left the government of churches to others. But Mr. Wesley and his followers have been exceeding zealous for the doctrines which Fox held, and to raise a new sect under another name. The work which began in the year 1740, naturally caused opposition to arise in all who were settled down in formality, of every denomination. And the general meeting of the Baptist churches at Newport, September 11, 1749, sent an address to their brethren, in which they said, "We have endeavoured to promote and maintain general peace and unity among the brotherhood, and have not been altogether unsuccessful; and we heartily desire that the fruits and effects of our endeavours may diffuse and spread themselves abroad in other places, and throughout the churches. And though we should have been glad to have had the company and assistance of more of our ministers and brethren, to carry on and encourage the great work of our Redeemer's kingdom; yet we who are assembled in our general meeting, according to our general character, do take courage in the Lord to consider by what means the general interest and peace of the churches might be promoted, and grieve at any measures or steps that were or had been taken, by which the same were lessened and impaired. This gave

gave us occasion to consider the sad dissensions and divisions which seem to be carrying on in several churches; more especially at South-Kingston, North-Kingston, Warwick, Greenwich, &c." This was signed by Daniel Wightman, Philip Tabor, Nicholas Evers, Samuel Winsor, Job Mason, and Stephen Gorton, elders, with seven brethren. Elder Sprague had been much engaged in preaching up the doctrines which had promoted the late revival of religion in this country, and he assisted in ordaining Mr. Samuel Drown, as pastor of a Baptist church lately formed in Coventry, October 11, 1749, where he met with several separate ministers from Connecticut, and invited them to come and preach among his people, which they did with great effects. And on April 4, 1750, Sprague acted with Mr. Paine, in ordaining Mr. Stephen Babcock as pastor of a Baptist church in Westerly. And upon these things, above seventy members of this church, male and female, signed a paper in May, 1750, to shut him out of their meeting-house, and he went and gathered a church in Exeter. Mr. James Wightman was afterwards ordained a pastor of this church, and remained so until his death in the spring of 1791. Mr. Nathan Hill was ordained a colleague with him in 1781, and still continues in that office. And for some years past they have received men to preach in their meeting-house, who have held forth the doctrine that was shut out of it in 1750. A church was formed in connexion with them in Richmond, and Mr. John Pendleton was ordained their pastor in June, 1771; and Mr. Henry Joslin succeeds him therein.

XVI. Hopkinton was once the north part of Westerly, where some of Mr. Clarke's church lived, before the separation on account of the Sabbath took place in 1671. Mr. John Crandal was one of them, who was imprisoned with Clarke and Holmes at Boston,

ton, in 1651. He was called over to New-London, and baptized some men there in 1674, for which the minister of the town threatened him with a prosecution the next court ; and “ old Mrs. Rogers was laid under admonition for maintaining that children had no right to baptism.” In 1678 Mr. Hubbard wrote to a friend in Jamaica, and said, “ Our number here is twenty, at Westerly seven, and at New-London ten.” On December 7, 1681, he wrote to England, that two Indians came to Newport that week from Nantucket, who were Baptists, and one of them a preacher, with “ a letter of recommendation from one Peter Folger, a member of our old church ;” that is, of Mr. Clarke’s church. This preacher was going over to Soconet to preach to the Indians there, of which captain Church had given them notice. Thomas West and his wife, and another English woman, and two Indians, of Martha’s Vineyard, had joined to this church at Newport before ; and on January 28, 1682, Hubbard wrote to Providence, and said, “ There is a brother here, of Martha’s Vineyard, one Isaac Takkamme, an Indian, who brings word that all are well there ; brother West and his wife, and sister Rogers, and our brother David Okes, an Indian, and that they stand fast in the faith.” Isaac Decamy was afterwards pastor of a Baptist church among the Indians there, who might be the same person. Our first volume, p. 438. In 1708 the brethren at Westerly were amicably dismissed, and formed a church there. I have not obtained an exact account of their ministers since, though I find by Mr. Comer that Mr. Joseph Maxon was their pastor in 1729, and Mr. Thomas Hiscox was a preacher among them ; and he was a minister there to old age. Mr. Joshua Clarke was a minister at Hopkinton for many years, and died in June, 1792. And by a letter from Rhode-Island, September 11, 1795, we are informed that “ The church
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at Hopkinton at present consists of four hundred and sixty-two members, under the care of the Reverend John Burdick, who was ordained an evangelist, June 6, 1774, and installed pastor of the church, September 3, 1793. At the same time and place, Henry Clarke, (son of the late elder Joshua Clarke) was ordained an evangelist. Also Asa Coon was ordained an evangelist the same day. Three churches have been set off from this church at Hopkinton in fellowship in fifteen years. One at Bristol, in Connecticut, constituted in September, 1780, formerly under the care of the Reverend John Davis, deceased, of about seventy members. A second church at Petersburg, in New-York State, of ninety-two members, under the care of the Reverend William Coon. A third at New-London great neck, of forty-two members, under the care of the Reverend Davis Rogers. Elder Clarke has lately moved to Brookfield at the Unadille, in the State of New-York, where are about twenty members who meet statedly on the Sabbath for divine worship, and it is expected that they will soon form into a church."

XVII. Mr. David Sprague was born at Hingham, in the Massachusetts, and was converted at Scituate, in this State, where he joined to the Baptist church under the care of elder Fisk. As he was a man of superior gifts, he was invited to preach among them; but a sense of the greatness of the work made him afraid to attempt it, until a passage of scripture was opened with peculiar clearness to his mind, and then he came forward and delivered a sermon. This was very agreeable to his minister, and to the people; but when he preached his second discourse, they observed more the tenor of his teaching, and said to him, "If you go on in this way, you will be as bad an *electioner* as any of the Presbyterians." This account I received from his own mouth; and he informed me, that their opposition turned him back into their
general

general way of preaching, for a number of years. And his coming forward in preaching as he was first taught, caused his being shut out of the church where he was first ordained, and another was formed at Exeter, in the fall of 1750. But as they had before made so much of external baptism and laying on of hands, they now went over to the other extreme and received one or more to the ordinance of the supper without any water baptism. The powerful effects of the preaching of separate ministers from Connecticut, had a great influence to cause this turn in their minds; and an acquaintance with lively Baptist ministers, also removed the prejudices against the Baptists, from the minds of many in Connecticut, and many were soon baptized, and it seemed as though all their separate churches would become Baptists. But this raised such opposition to what they called *re-baptizing*, in the mind of the pastor of the separate church in Canterbury, where the separation began, that he, with others, prevailed with seven or eight teachers to retract their baptism by immersion. And a council of them censured the pastor of the first separate church in Middleborough, because he refused to follow that example. But this censure caused the meeting of the delegates of twenty-seven churches at Exeter, May 23, 1753, who condemned the censuring of each other on either side. Our second volume, p. 210, 211. Though the divisions and controversies that have appeared where believers' baptism hath been introduced, hath been held up as a strong argument against it from age to age. In 1653 Mr. Henry Dunster, president of the college at Cambridge, gave up infant baptism, and preached against it in the pulpit there. But Mr. Jonathan Mitchel, pastor of their church, went to talk with him upon it, after which he said, "I had a strange experience; I found hurrying and pressing suggestions against pedobaptism, and injected scruples and

and thoughts whether the other way might not be right, and infant baptism an invention of men, and whether I might with a good conscience baptize children, and the like. And these thoughts were darted in with some impression, and left a strange confusion and sickliness upon my spirit. Yet, methought, it was not hard to discern that they were from the EVIL ONE. 1. Because they were rather injected, hurrying suggestions, than any deliberate thoughts, or bringing any light with them. 2. Because they were *unseasonable*, interrupting me in my study for the Sabbath, and putting my spirit into confusion, so as I had much ado to do aught in my sermon. It was not now a time to study that matter ; but when in the former part of the week I had given myself to that study, the more I studied it, the more clear and rational light I saw for pedobaptism ; but now these suggestions hurried me into scruples. But they made me cry out to God for his help, and he did afterward calm and clear up my spirit. I thought the end of them was, First, to shew me the corruption of my mind ; how apt that was to take in error, even as my heart is to take in lust. Secondly, to make me walk in fear, and to take hold on Jesus Christ to keep me in the truth ; and it was a check to my former self-confidence, and it made me fearful to go needlessly to Mr. Dunster ; for, methought, I found a venom and poison in his insinuations and discourses against pedobaptism. Thirdly, that I might be mindful of the aptness in others to be soon shaken in mind, and that I might warn others thereof, and might know how to speak to them from experience. And indeed my former experience of irreligious injections, was some help to me to discover the nature of these. I resolved also on Mr. Hooker's principle, that I would have an argument able to remove a mountain, before I would recede from, or appear against a truth or practice received among the faithful."

ful.”* Dr. Cotton Mather published this account in 1697, and Mr. John Cleaveland of Ipswich inserted it in the introduction to a large pamphlet on infant baptism, which he published at Salem, 1784. Mr. Cleaveland was expelled out of New-Haven college in 1744, for meeting for worship on the Lord’s day in a house separate from the parish meeting-house in Canterbury, with the first Congregational church in that town, who had refused to receive a teacher whom the world would have forced upon them. But our Lord says, Many that are first shall be last, and the last shall be first. Mat. xix. 30. And so it hath been in our land. Those separate churches began in Canterbury, from whence they spread through all our country; but there is not one of them now left in the Massachusetts, and but few in Connecticut, while Canterbury still refuseth to give up infant sprinkling. The church in Exeter prospered under the ministry of elder Sprague for about ten years, and then he gave up communion in the ordinance of the supper with all who were only sprinkled in infancy, which caused his dismissal from this church. He then went and preached a while at New-London, and another season on Block Island, which is called New-Shoreham; after which he returned to Exeter, where he died in 1777. His son, Solomon Sprague, was early changed by grace, and he was ordained a pastor of this church June 1, 1769. He was a good physician, as well as a faithful and successful minister of the gospel, until he fell asleep in February, 1794, aged 65. Mr. Joseph Case was a useful preacher in this church, until he removed into the State of New-York, in 1791. This church have experienced greater blessings since they gave up mixed communion than ever they did before. Mr. John Tillinghast has been a main leader among them lately.

* Mitchel’s Life, p. 69, 70.

XVIII. Mr. Stephen Babcock was one of the first members of a Congregational church that was formed in Westerly, May 5, 1742.* But in a few years after he saw such opposition in his minister and others, against what he believed to be the power of godliness, that he withdrew and set up a meeting at his own house, and a church was gathered there, and he was ordained their pastor, April 4, 1750; in whose ordination elder David Sprague and elder Solomon Paine united, it being the first instance of the two denominations uniting in such an action among these churches. Elder Babcock was zealous for such a union all his days, while others renounced it. He died after the war began in 1775. His son Oliver Babcock was his successor in that office until he died, February 13, 1784. His cousin Elkanah Babcock was their next minister, until the majority of the church rejected him because of his turning off into corrupt principles. In the mean time another church was gathered in Westerly, about the year 1770, and Mr. Isaiah Wilcox was ordained their pastor, who was very zealous for the communion of the two denominations together, and they were a large church when he died in March, 1793. In the fall of 1750, such a church was formed in South-Kingston, and Mr. James Rogers was ordained their pastor, and he continued so about twenty years; but he had entangled himself so much in the affairs of this life, and was involved so deeply in debt, that he went off into the State of New-York, and his church was divided and dissolved. A number of them, who still hold to mixed communion, have lately had a revival among them, to whom others have joined, and they are of the Groton conference. But in the work which began in 1778, a number gave up mixed communion, and formed a church there, and Mr. Benjamin Weight was ordained

* Prince's Christian History, Vol. I. p. 207, 210.

dained their pastor, in August, 1781, in which office he is yet continued. Another church arose out of the ruins of the former about 1774, who since meet in Richmond, and Mr. Benjamin Barber was ordained their pastor in 1793. In another part of Richmond a new church was formed, and Mr. Charles Bos was ordained their pastor in June, 1781, and he was well esteemed in his office until his death in 1789. These three churches do not hold to mixed communion. But when the church in Exeter gave up that practice, deacon Philip Jenkins drew off from them, and gathered a church in that way, July 21, 1764, and he was ordained their pastor the 6th of September following, and is still continued with them. Their meeting is in North-Kingston. And in the glorious year 1780, religion was revived in the south part of that town, and a new church was gathered, and Mr. William Northup was ordained their pastor in 1782, and they are now a large church. An Indian Baptist church was formed in Charlestown, in this county, above thirty years ago, of which James Symons was pastor, and then Samuel Niles; and they had many valuable Christians therein; * but most of them are since dead, and the church is dissolved. The chief of the Indians who are living have removed into the State of New-York.

County of Kent.

XIX. The first Baptist church in this county was in Warwick, and Mr. Manasseh Martin was their minister, before 1730. In a letter from governor Jencks, in February that year, he says, "I have often heard, that elder Martin denied that Christ received any part of the human nature of the virgin Mary, in whose womb he was conceived, and by whom he was born into the world." He held Jesus to be the only begotten Son of God, but held his humanity in a mystical way, which caused much uneasiness

* In 1784 Niles's church had about fifty members.

easiness among his brethren, excepting elder Everet, who appeared to be of his mind. Mr. Charles Holden succeeded Martin, and was pastor of this church for many years; and Mr. Abraham Lippet was ordained therein in October, 1782; but in 1794 he removed into the State of New-York, and Mr. Samuel Littlefield was ordained in his place at Warwick. The church in East-Greenwich was formed, and Mr. Daniel Fisk was ordained their pastor in June, 1743. He was son to elder Fisk, of Scituate; and he ministered to this church about four years, and then was dismissed and went and preached in various places, until he died with the small-pox in Swansea in 1764. Mr. John Gorton was born in Cranston, April 22, 1723, and was ordained a pastor of this church, September 6, 1753; and he was an acceptable minister among them until his death, in 1793. And Mr. Manchester, of Coventry, now ministereth also to this church. Mr. Timothy Greene was formerly the pastor of a Baptist church in Coventry, wherein Mr. Thomas Manchester was ordained, September 12, 1782. A church was formed in the west part of Warwick, in connexion with these, and Mr. David Corpe was ordained their minister in 1791. A Baptist church had been formed in the same place about fifty years ago, and Mr. Benjamin Peirce was ordained their pastor, and they came into fellowship with Exeter church and others in 1750. And they increased so much, that Mr. Peter Werden was ordained a colleague with him, May 21, 1751. And he laboured there until April, 1757, when he removed up to Coventry, by the consent of the church. After Mr. Peirce's death, Mr. Budlong was their minister for a while, and then this church was dissolved, and many of them removed into other parts of the country. There was a powerful work in Coventry in 1748, and a Baptist church was formed there, and Mr. Samuel

Drown was ordained their pastor, October 11, 1749. But in a few years he gave up his Baptist principles, and went and settled at Portsmouth, in New-Hampshire, where he practised infant baptism the remainder of his days. He died there January 17, 1770. After elder Werden removed to Coventry, he ministered to the church there for twelve years, in which time many were hopefully converted, and Christians were built up in the ways of God, and then, as a large part of his people had removed, he also went and settled where he now is in Berkshire. The west part of Coventry, and of the towns adjacent, had very little of the appearance of religion among them, until God was pleased to pour out his Spirit upon them in the beginning of 1773. Mr. Caleb Nichols was greatly blessed in his labours there afterwards. He was born in West-Greenwich in March, 1743, met with a change in 1767, and began to preach among this people in 1773, and a church was formed, and he was ordained their pastor in June, 1774. When the war came on it produced many evil effects; yet in May, 1779, such a revival of religion was granted in these parts, that he baptized above sixty in two months, and his church increased to three hundred members in five years. But in the great shakings and confusion which took place in 1786, this church was scattered, and many removed into other parts of the land, and elder Nichols was dismissed in the spring of 1788, and went and settled at Pownal, in Vermont, where he is still useful. Mr. Nathaniel Price was raised up to preach to this church, and he now holds meetings with some of them at the house where elder Werden formerly preached, and Mr. John Benson preaches where Nichols did, though neither of them are ordained. A Baptist church was formed in West-Greenwich in 1773, and Mr. Elisha Greene was ordained their pastor, September 21, 1775, and remains so still.

XX. A few general remarks shall close this chapter. The multiplicity of sects in this State, has often been advanced as an argument against the religious liberty which was granted therein; but there are now about as many sects in the town of Boston, as there are in the whole State of Rhode-Island. There are some in Boston who pray for souls in purgatory, while others boldly preach up the fire of hell as that which will finally purge away all sin, without the prayers of any in this world. And these things are carried the highest in Boston and Philadelphia, of any part of America. A party spirit, and bribery in election of rulers, were formerly laid as a great reproach on the colony of Rhode-Island; but our land is full of these evils now, and they have been carried as high as any where in the town of Boston. Our land hath also been filled, in the year past, with publications against our highest rulers, because a man was sent to England, and made a treaty with the rulers there, which gives them more power here than they had before. But in the year 1786 two ministers came over with commissions from the bishops in England, and they have made other bishops in most of the United States, to whom monies and lands are given by governments; yet most men are silent about these things, or else commend them as evidences of candour and catholicism in our land. Whereas the bishops, and their ministry in England, who have been supported by law, have had more influence in their late wars against liberty in America and France, than all other men in their nation. But as the government of Rhode-Island never granted any lands to religious ministers, nor supported any by tax, all the power of the church of England has raised no more than four of their societies in the whole State, and one of them is now nearly dissolved, if not quite.* Governor Jencks was a leader in

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making

* And bishop Seabury, who claimed a power there, died in March, 1796, since the first part of this book was printed.

making the law in 1716, to exclude all sueing for ministers' salaries from their courts, though he was in earnest to have the ministers of Christ supported voluntarily. Our second volume, p. 48, 114. But a custom was introduced into their government in 1770, of incorporating societies to collect and manage funds of money for the support of religious ministers; and the hope of obtaining such a fund in Mr. Snow's congregation in Providence, was an evident motive for the ordination there in 1793, which shut him out of a house that he had as just a right in, as any minister has to any house for worship in our land. And the four ministers from the Massachusetts, who acted in that affair, are far from allowing the people in their own government a power to dismiss their minister without his own consent, or else the advice of a council whom he had a voice in calling. And according to the word of God, the only ministers who are to be followed, hold forth Christ in their conversation, the same yesterday, and to-day, and forever, and are willing in all things to live honestly. Heb. xiii. 7, 8, 18. But how can any man live honestly, who eats the bread of others for nought? 2 Theff. iii. 7—10. And how can a people live honestly, if they require their minister to go a warfare at his own charges? 1 Cor. ix. 7—14. Each of which iniquities have long prevailed under the mask of religion, beyond what they could possibly have done in any other way.

CHAP. XII.

STATE OF CONNECTICUT.

County of New-London.

- I. *A concise View of the Government of Connecticut.*
- II. *Of the Baptist Churches in Groton.* III. *New-London.* IV. *Stonington.* V. *Lyme.* VI. *Colchester, Bozrah and Preston.* VII. *Thompson.* VIII. *Ashford.* IX. *Woodstock.* X. *Hampton and Killingley.* XI. *Plainfield and Mansfield.* XII. *Farmington.* XIII. *Suffield.* XIV. *Enfield and others.* XV. *Wallingford.* XVI. *Stratfield.* XVII. *Stamford, &c.* XVIII. *County of Litchfield.* XIX. *Of Middlesex.* XX. *Tolland.*

I. CONNECTICUT hath ever had the privilege of choosing her own rulers, and of making her own laws, as well as Rhode-Island; and ministerial influence was much more mild there at first, than it has been in our days. John Haines was the governor of Massachusetts-Bay in 1635, and pronounced the sentence of banishment against Roger Williams; but he and Mr. Thomas Hooker went up to Connecticut soon after. And when Williams was at his house at Hartford, Haines said to him, "I must confess to you, that the most wise God hath provided and cut out this part of his world for a refuge and receptacle for all sorts of consciences. I am now under a cloud, and my brother Hooker, with the Bay, as you have been. We have removed from them thus far, and yet they are not satisfied."* No, nor ever could be satisfied in that way. For in 1708, a governor who had been a minister, and came from the Massachusetts, obtained an act to set up ministers above all their churches. And in 1742, their ministers procured

* Historical Collections at Boston, Vol. I. p. 280.

cured a law to punish every man who should preach the gospel in any parish, without the consent of the parish minister. And as Mr. John Owen, pastor of the first parish in Groton, ventured to preach against such proceedings, he was complained of to the legislature at Hartford in May, 1743, and an act was passed to bring him before them the next October. A resolve was also passed, that no persons of the Presbyterian or Congregational denominations should have the benefit of the act of toleration, granted to dissenters from their establishment, and that no courts below the legislature should have power to admit any to that privilege. Owen avoided being taken in October, when a law was made against the preaching of any itinerant minister who might come from any other government. And as a complaint was entered against Dr. Benjamin Pomroy, of Hebron, for preaching against their laws, both he and Owen were ordered to be brought before them the next May. And in May, 1744, both of them were brought before the assembly at Hartford, and were compelled to make a confession for said preaching, to pay costs of prosecution, and Pomroy was bound to his good behaviour. And in the December following, the ministers of Windham county ordained a minister for the first parish in Canterbury, against the vote of the church there; which began the separations in our country, from such ministers and their churches. And how can any men be justly blamed for separating from those who claimed a power above the churches of Christ?

II. The first Baptist church in Connecticut was formed in Groton about 1705. Elder Valentine Wightman came from North-Kingston, and settled in Groton, and was the first pastor of this church. They suffered for a while from the ruling party; but in the glorious year 1741, he and Mr. Owen were agreed in the work which was then going on in the land, and they enjoyed liberty until elder Wightman was taken
away

away by death, June 9, 1747, aged 66. He introduced singing in public worship into his church, and published a pamphlet to defend it. And being called to preach in Lyme, Mr. Bulkley, of Colchester, came and held a dispute with him upon baptism and the support of gospel ministers, June 7, 1727, of which Bulkley published an account, and Wightman answered it. Our second volume, p. 89, 90. After his death the church called elder Daniel Fisk to be their minister, and he continued with them seven years; but they were then so much divided, that many of them gave a new declaration of their experiences, and signed new articles of faith and a covenant, June 28, 1754, and elected Mr. Timothy Wightman to be their pastor, and he was ordained as such, May 20, 1756, and continues so still. He is a son of their first pastor, and was born November 20, 1719. His brother, John Wightman, was ordained as an evangelist by this church, June 15, 1774, and travelled and preached in various parts of the country.* A daughter of their first pastor married a Mr. Rathbun, who hath two sons and two grandsons, who are ordained Baptist ministers. Elder Timothy Wightman's son, Jesse, is also a Baptist minister at Springfield. A dispute arose in this church in September, 1765, about the nature of spiritual teaching and the improvement of gifts, upon which a division ensued, and another church was formed, in which Mr. Silas Burris was ordained; and they held to mixed communion, and the Groton Conference was named from thence. But a revival of religion was granted in the mother church in 1774, which caused the addition of thirty members to it in about a year; and another church was formed in the north part of Groton, May 25, 1775, and Mr. Rufus Allen was ordained their pastor, and they had thirty-six members in 1784. But their pastor died not long after, since which their church

* Mr. Wightman was a shining example of uniform piety and benevolence, until death put an end to his useful life, which he ended in the most joyful manner at Farmington.

church is dissolved. Though the first Baptist church in Groton had seventy-eight members in 1787, and they increased to one hundred and fifty-eight in two years, and to one hundred and eighty two in 1794, beside all that have died, have been dismissed or excluded.

III. The second Baptist church in Connecticut was formed at New-London, and Mr. Stephen Gorton was ordained their pastor November 28, 1726. He was a man of considerable gifts, and was minister there for many years ; but he fell into some scandalous conduct, and his church was finally dissolved. It was in that part of the town where the church now is, who keep the seventh day as the Sabbath, of whom we have spoken before. In January, 1744, elder Timothy Peckom baptized some persons in the heart of the town, and some more at Saybrook, for which he was put in prison ; and a church was gathered a year or two after, of the two denominations together ; and Mr. Noah Hammond was ordained in this church in July, 1754, who afterwards was pastor of a church on Long-Island, where he died in October, 1774. Elder Lester was also of this church, who is now at Saybrook. Another church was formed, and Mr. Joshua Morfe was ordained their pastor, May 17, 1750, who in the time of the late war removed to Sandisfield, and Mr. Reuben Palmer is minister in that place, which now is called Montville. Mr. Zadock Darrow was an early teacher in the first of these churches, of which he hath been pastor many years. He was born in December, 1728, and his church gave up mixed communion in 1790, and there was such a revival among them in 1794 as caused the addition of ninety-one members in one year. John Rogers began a sect in this town in 1677, upon the following principles. As to language and dress they held with the Quakers, but they held the external use of baptism and the supper as the Baptists.

tists do. But they held that the establishing the first day of the week as the Sabbath was idolatry, and they took much pains to pull it down, by testifying against it, and interrupting others in their keeping it. They were also earnestly set against supporting ministers by law ; and they suffered much for their opposition to these two practices ; and they were singular in refusing to employ any physicians in sickness, or midwives for women in travail, holding that they were to be healed or delivered by the prayer of faith. But as a few of them were left to put an end to their own lives, and rulers have been so wise of late as to avoid their former severities towards them, their society is nearly dissolved, and many of their children are very useful men in various parts of the country. Three brethren of one family are deacons in three Baptist churches.

IV. The work of the Spirit of God in our land in 1741, was very powerful in Stonington, where there were three Congregational societies, with ministers in each of them. Two of those ministers favoured the work as long as their churches were increased thereby ; but a new piece of cloth, if put into an old garment, makes the rent worse, and new wine will burst old bottles, as our Lord observes to those who were building upon their own doings and traditions. Luke v. 31—38. Such opposition appeared against the late work, and elder Wightman was so clear in it, that a number of people were baptized and formed a church in Stonington, and Mr. Wait Palmer was ordained their pastor in September, 1743. And after the separation began at Canterbury, it spread into Stonington, and a church was formed there, and Mr. Matthew Smith was ordained their pastor, December 10, 1746 ; and he continued with them until the spring of 1749, and then left them and removed out of the town. And many embraced believers' baptism and went and joined to elder Babcock's

cock's church in Westerly ; and when Mr. Paine had determined to use all his influence to stop the prevalence of the Baptist principles in their separate churches, he and Babcock joined in writing letters to all their churches ; and delegates from forty churches met at the house of Mr. Simon Brown, of Stonington, May 29, 1754, and spent three days in hearing the controversies between the two parties. Mr. Solomon Paine took much pains to prove, that it was a bad temper and conduct in the Baptists that caused the breach between him and them. But his brother, Elisha Paine, a man of much more knowledge and experience, gave it as his mind, that the difficulty sprang from the nature of opposite principles. For sprinkling of infants, upon the faith of their parents, and burying of believers upon the profession of their own faith, are opposite principles. And Mr. Elisha Paine said, " Dear brother, if you can reconcile the above principles, in the essential parts thereof, you will remove all the grounds of bars and disputes : but if there be an essential difference in the above articles, and consequently in the practice on them, then there is an Achan in the camp ; and no marvel that Israel hath, in all reformatations, been troubled therewith." Our second volume, p. 212. Infant baptism is built upon the covenant of circumcision, which made a great difference between Jews by nature, and all other men ; but in the Christian church the apostle Peter could not countenance that distinction without *disimulation*. Gal. ii. 11—16. And for stealing of holy things, and dissembling about them, Achan was destroyed in the valley of Achor. Joshua vii. 11—26. And God says of his church, I will allure her, and bring her into the wilderness, and speak comfortably unto her ; and I will give her her vineyards from thence, and the valley of Achor for a door of hope, and she shall sing there as in the days of her youth, and as in the day

day when she came out of the land of Egypt. And I will have mercy upon her that had not obtained mercy ; and I will say to them which were not my people, Thou art my people ; and they shall say, Thou art my God. Hosea ii. 14, 15, 23. This he says to his church under the gospel. 1 Peter ii. 10. Rom. ix. 25. The holy scriptures are our rule, and not the best of men upon earth ; yet love to men as Christians was then set up by many as the rule of communion, instead of the written word ; and their inward feelings were also made a rule of discipline, until some were censured for not concurring therewith. Upon this they renounced mixed communion, and gathered a second Baptist church in Stonington, and Mr. Simeon Brown was ordained their pastor in March, 1765. And a parish minister in Stonington said two years after, “ Not less than two thirds of the congregation, formerly under my care, have withdrawn from my ministry, and formed themselves into Baptist and separate churches.”* And in January, 1769, Mr. Eleazar Brown was ordained in the first Baptist church in that town, which is four miles north of the other. He was born in Stonington, in June, 1728, and was a faithful and successful minister, until he died in peace, July 11, 1795. Such a blessing was granted there in 1792, as caused the addition of fifty-six members to this church ; and in 1793 Mr. Peleg Randal was ordained a colleague pastor in this church, in which he yet continues. And on October 22, 1794, they ordained Mr. Abel Brown as an evangelist, to go up and labour in the State of New-York. Elder Wait Palmer is yet living, but has not preached much for many years. Elder Simeon Brown was born in Stonington, January 31, 1723, and his usefulness is still granted, and in the revival of 1792 seventy-six members were added to his church. The third Baptist church

* Preface to Fish's Nine Sermons, p. 3.

church in Stonington was constituted down at the harbour, April 22, 1775, and Mr. Valentine Wightman Rathbun was ordained their pastor in May 1787. He was born May 13, 1761. Mr. John Rathbun, his father, was ordained there as an evangelist, March 15, 1781, and is settled in Ashford. A fourth church was formed in Stonington, and Mr. Samuel Northup, from Narraganset, was ordained their pastor in 1793, in connexion with the Groton Conference.

V. A separate church was formed at Lyme, and Mr. Ebenezer Mack was ordained their pastor, January 12, 1749. He and many of the church became Baptists afterwards, and he continued with them until he was dismissed, in September, 1768, and he removed to Marlow in New-Hampshire. And Mr. Jason Lee was ordained the pastor of this church, and hath had great success therein, being connected with the Groton Conference. There had been a Baptist church in the east part of Lyme before this, but they were broken and dissolved. There was also a Baptist church formed in the north part of that town, and Mr. Christopher Minor was their minister for some years, who is now at Enfield.

VI. A Baptist church was formed in Colchester in 1743, and Mr. Zebulun Waterman was their minister for a number of years. After him Mr. Ichabod Allen ministered to them for a longer time, and who is still living among them; but he hath been rather unsteady both in his principles and conduct, which served to scatter the flock. But in May, 1784, a new gathering and union took place among them, and Mr. Abel Palmer became their pastor, under whose ministry they have enjoyed many blessings. Their house for worship is near the borders of Montville. Another Baptist church had been formed in Colchester in 1783, near the borders of Lebanon, and Mr. Christopher Palmer, father to Abel,

Abel, was ordained their pastor. They came from Stonington. Many blessings have been granted upon these churches, and upon people who have sprung from them, many of whom have settled in the wilderness, upon the head branches of the Mohawk and Susquehanna rivers, in the State of New-York, where a new Association was formed in 1795, of thirteen churches, and more than five hundred members, which churches had been all formed in five years, as Mr. Abel Palmer says, who was at said Association. Those people went mainly from New-England, and a large part of them out of the Stonington Association. There has been a mixed communion church in Norwich, in that part which is now Bozrah, for several years, and Mr. Peter Rogers was their minister, who is now at Hampton, but I know not how their state now is. The mixed communion church of Preston, have many of their members in Canterbury, and meetings are often held in both places.

County of Windham.

VII. As the great reformation in our land was opposed by the ruling party in Thompson, then a part of Killingly, a separation took place there, and a Baptist church was formed in 1750, and Mr. Whitman Jacobs was ordained their pastor. They held the laying on of hands upon every member as a term of communion, and an Association was formed upon those principles, which increased to about eight churches in 1763; but in two years after the most of them gave up that bar of communion, of whom Mr. Jacobs was one, and a council was called at Thompson in February, 1767, who could not unite the church; and as a number of them removed soon after to Royalston, their minister removed there also in 1769. The brethren in Thompson, after many labours, covenanted together anew in September,

ber, and Mr. John Martin was ordained their pastor, November 3, 1773. He went from Rehoboth, and is still useful among them.

VIII. Mr. Thomas Dennison was baptized by elder Wightman, of Groton, in the summer of 1743, and he gathered a small church at Ashford, where he was ordained in November following. Elder Moulton assisted in his ordination, who derived his succession from Mr. John Callender, and he from his uncle Elisha Callender, in whose ordination three Congregational ministers of Boston assisted. And this line of succession is much valued by some, while all who consistently hold the Congregational principles, adopted by the fathers of the Massachusetts, hold that the power of ordination is in each church. This church in Ashford broke up in a year or two, and Mr. Dennison turned back to infant baptism, and he assisted in the ordinations of the first separate ministers in Mansfield, Canterbury, Plainfield and Norwich; and was installed himself as pastor of a church in that part of Norwich which is now Franklin, all in the year 1746. But in a few years he left that people, and preached occasionally in various parts of the country, without being settled over any other flock, until he died in Brooklyn, near Canterbury, October 24, 1787. A new Baptist church was formed in Ashford in 1774, and Mr. Ustick preached to them for a year or two, and then went to Grafton, and Mr. Ebenezer Lamson was ordained their pastor June 10, 1778. But he removed to Sutton in April, 1783, as was before observed; and after several years, they obtained Mr. Dyer Stark for their minister, who hath had considerable success among them. The second Baptist church in Ashford was formed in the glorious year 1780. Mr. John Rathbun had removed from Stonington, into the north part of Ashford before; and after this church was formed, he was ordained at Stonington, March

March 15, 1781, and has been the pastor of this church ever since. He was born June 26, 1729. In a revival of religion in the east part of Ashford, a third church was formed, and Mr. Daniel Bolton was ordained therein, June 27, 1792. He went from Bridgwater. Part of this church live in Pomfret. About three years after, Mr. Bolton gathered another church near the adjoining corners of Ashford, Union and Woodstock, and settled as their minister.

IX. The first Baptist church in Woodstock was gathered in the following manner. Biel Ledoyt was a chief leader in mirth and vanity among young people there, before he heard a Baptist minister preach a sermon in the town, in December, 1763, which was a means of fixing conviction of sin in his conscience, and in the March following his soul was brought into gospel liberty; but as soon as his change was heard of abroad, four of his old companions came one evening, to try if they could not draw him back to his former ways again. He readily retired with them to a place where they could be by themselves, and he laid open to them the way of sin and death, and the way of life and peace, in such a manner that two of them went home with a deep sense of sin upon their minds, which terminated happily, and religious meetings were frequent among young people, until a large number were hopefully converted. For some time after this work began, they attended the parish meetings for worship, as they had done before; but such opposition was raised against the work by the Congregational party, as convinced those young believers that they could not be edified among them; and upon searching the scriptures, they were convinced that believers' baptism was the way that Christ had instituted, and many obeyed him therein, and a Baptist church was formed in Woodstock in 1766, and Mr. Ledoyt was ordained their pastor, May 26, 1768, and they

they had forty-eight members in 1773. And though it was a dark time with them through most of the war, yet on September 8, 1780, they said in a letter to the Warren Association, "After a long day of desertion and heavy trials, our God hath returned to us. By means of the uncommon darkness in May last, the Lord was pleased to awaken some souls among us, and from that time the work of God hath been going on gloriously in the west part of this town, where a goodly number are hopefully converted, and peace and love abound in the church, and we have had twenty-eight added to us, and there is a prospect of the spreading of the good work in other parts of this town and towns round us. Yet we are much affected with the long confinement of our brethren in Worcester gaol,* and cannot but remember them in bonds as being bound with them; nor can we expect to fare better ourselves very long, notwithstanding our endeavouring to answer the unjust law of the ruling party, by giving certificates to the members of our society, which have been carried to the parish clerk; yet a considerable number of them are rated to the standing ministry, and soon expect to be distressed on that account.† Our oppressors are deaf to all reasoning upon the subject, and are determined to prosecute their design, let the consequence be what it may. These things, brethren, are peculiarly mortifying to us, especially when we consider that we have freely fought and bled by their sides in defence of liberty. It appears to us, that if ever there was a time, since tyranny had existence in America, that we were called upon to exert ourselves to obtain what is our own, it is now. Should we let slip this golden season, we fear our chains will be so fast rivetted that we shall not be able to shake them off. We feel but little heart to hold the sword against

* Three men of Harvard Society, before spoken of.

† Several of them were strained upon for such taxes.

against a British invader in defence of liberty, while our countrymen are endeavouring to deprive us of liberty of conscience. Oh, brethren! if we must be deprived of this, who would desire to live and possess the rest!" Their church increased the next year to 140 members. But in 1787 a member of a Congregational church obtained a meeting of this Baptist church, to hear a complaint which he had against one of their members, without taking the steps prescribed by our Lord in Matthew xviii; and it divided, and raised such a fire of contention in this church, as caused the dismissal of their pastor, at his request, in March, 1790, and he went into New-Hampshire, where he is still useful. Another revival was granted in this church in 1792, and Mr. Samuel Webster was ordained there the 28th of June, who is now at Monson. A second Baptist church was then formed in Woodstock, and Mr. Amos Wells was ordained their pastor, August 9, 1792, and the Stonington Association met there in October, 1795, when it was a good time with them.

X. Mr. Ledoyt was called to preach in the south part of Pomfret, and a happy number were hopefully converted there, where were also several old believers; and they embraced the Baptist principles, and formed a church there, January 18, and Mr. William Grow was ordained their pastor, June 19, 1776, and they prospered under his ministry for several years. But in June, 1783, he confessed that he had fallen into the sin of adultery, and resigned his office, and afterwards removed into Vermont. Though this was very shocking, yet the church persevered in their profession, and obtained occasional supplies from time to time, until they called and settled Mr. Peter Rogers as their pastor in 1794, who had before been a minister in Bozrah. The place where this church meets, with a part of Windham, were lately incorporated into a town by the name of Hampton.

A Baptist church was formed in Killingly, May 22, 1776, and Mr. George Robinson was ordained their pastor the 13th of November following, and they increased to 61 members in five years. But there arose such difficulties in the church, about the time of the close of the war, that they called a council, and then dismissed and recommended their minister, and he removed to Bridgwater in June, 1784, where he is still useful. They have passed through many changes in Killingly since, without obtaining so happy a settlement as were to be wished.

XI. The separation in Plainfield prevailed so far, that the general scheme of taxing all to Congregational ministers was given up, and a minister was settled in their town meeting-house in 1784, who is supported by subscription and a public fund, and the separate meeting was dissolved. But in the summer of 1792, a remarkable awakening took place in the east part of the town, and in Stirling, under the ministry of Mr. Nathanael Cole; and a Baptist church was formed there, October 16, 1792, and he was installed their pastor the 5th of December after, having been ordained at Swansea before; and in two years this church increased to 87 members. I have not obtained any distinct account of the present Baptist church in Mansfield, only what Mr. Asplund has given in his Register.

County of Hartford.

XII. The first Baptist church in the county of Hartford was first constituted in Wallingford. A number of people in that town became Baptists about 1731, and joined to the Baptist church in New-London, but usually met for worship at Wallingford, until they obtained a dismission, formed a church there, and ordained Mr. John Merriman as their pastor, in 1739. He was born in Wallingford, October 15, 1695; and as he was a hearty friend to

to the great work which came on in our land two years after he was ordained, he obtained Dr. Bellamy, and then Mr. Robbins, to preach in his society, as they were clear preachers of the gospel. But Mr. Robbins was most cruelly persecuted by his brethren in the ministry, for preaching among the Baptists against their advice, as we have before shewn. Our second volume, p. 136, 178. In the year 1750, the body of this church removed to the south part of Farmington, where they still remain. Mr. Merri- man continued their faithful pastor as long as he was able to labour with them, and he died there in 1784. Afterwards they obtained various helps, until they came into the state that is before described, from the minutes of the Danbury Association for 1795. Bristol is not far from them, where is the church who keep the seventh day as the Sabbath.

XIII. Suffield, on the west side of Connecticut-river, had a powerful work among them in 1735, and a greater work six years after; and when the separations came on, two separate churches were formed in the town, and each had an ordained minister. Mr. Israel Holly was one of them, who published several things in favour of their separate churches, and then against the Baptists, after which he turned back, and became a parish minister. But Mr. John Hastings, son to their other separate minister, was called out to preach the gospel, and embraced believers' baptism; and just as the war was coming on in our land, such a blessing was granted upon his labours, that a Baptist church was formed, and he was ordained their pastor in 1775, and it increased to above 200 members in about a year. And he has been very useful, at home and abroad, ever since.

XIV. Enfield, on the east side of the river against Suffield, had also two separate churches, in one of which the Baptist principles were early adopted.

Mr. Joseph Meacham was their minister, and they joined to the Warren Association in 1769, when they had 30 members; but they afterwards declined from their profession, and their minister fell in with the Shakers, and is since dead. The church was broken and scattered for a number of years; but we hear of a late gathering among them, and that they have obtained Mr. Christopher Minor as their pastor. He came from Lyme, and was minister to the Baptist church in East-Hartford for a number of years, who now have Mr. Stephen Shepard as their minister. A Baptist church was formed in the city of Hartford in 1789, which increased to fifty-three members in two years, and greater blessings are hoped for. A separate meeting was set up at Windsor, as early as 1747, and Daniel Marshall went from thence in 1754, and laboured with great success in the southern States, and began the first Baptist church in Georgia in 1772. His brother, Eliakim Marshall, was frequently a representative for Windsor in Connecticut legislature, before his cousin Abraham Marshall came there from Georgia, and baptized him, and he was pastor of a Baptist church there for four or five years, before he died there in June, 1791. But I know not how things have been in that church since. There has been a Baptist meeting in Wethersfield for many years, but perhaps not a church formed. The other Baptist churches in this county appear in the foregoing list.

County of New-Haven.

XV. After the Baptist church of Wallingford was removed from thence, their parish minister died, and a division took place in the town, and the consociation of the county assisted in forming another church, and ordaining a second minister, because the majority had got a minister from Cambridge, whom they judged to be an Arminian. And as the corporation

ration of Yale college were very zealous against admitting any into it but strict Calvinists, long controversies were carried on in the government about it. And in February, 1783, the controversy was introduced into the public papers at Hartford, and it was pursued therein until June. And to shew how injurious the rulers of the college had been to its true interests, it was said, "Mr. Collins, late of Newport, offered eight volumes to the library of Yale college. Being a Baptist, four of the volumes were in defence of this system. The offer of the books was accompanied with an intimation, that if the eight volumes were received with a good grace, the whole library of the said Mr. Collins (who was a bachelor) consisting of seven or eight hundred volumes, would probably be given to the college. But the condition of giving the eight volumes was not complied with. This condition was, that they should be placed in the library so that the students might see them, and if they chose, read them." The writer who gave this information styled himself Parnassus, to whom an answer was given by one who says, "Parnassus finds fault that they did not accept of the Anabaptist books upon a shameful condition, which, if they had done it, would have been a ground of objection, that they had introduced erroneous books, and have given up the government of the college." Thus it appears, that the corporation of the college were afraid to have any of their scholars read any books against infant baptism, lest it should weaken their plan of orthodoxy; while men who wanted to pull down Calvinism, made use of this action as a means to do it, though they were far from favouring the Baptists. A change in the government of the college took place soon after, and the minister who had caused a separation at Wallingford removed and settled in New-Haven, and two Baptist churches have since been formed at Wallingford. And through all
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the country the new Baptist churches have evidently sprung from the spiritual work therein, while the towns where that work was rejected remain in their old formality.

County of Fairfield.

XVI. Mr. John Sherwood was born in 1706, converted in 1741, and he with others separated from the parish worship in Stratfield, because a minister was settled there who did not appear to them to be a gospel preacher. In October, 1751, elder Joshua Morfe baptized him and a number more, and a Baptist church was then formed there, and on December 15, 1757, Mr. Sherwood was ordained their pastor, by the assistance of elder Morfe and elder Timothy Wightman. He ministered to that church about ten years, and then his health failed, and Mr. Benjamin Coles was called from Long-Island to preach to them, in the spring of 1768, and he laboured with them until the fall of 1774, when he was called into New-Jersey. Mr. Sherwood was then weak in body, but steadfast and comfortable in his mind; and how long he lived afterwards I know not. But the church called Mr. Seth Higby from Middletown, and he was ordained their pastor, and he continued so until 1793, and then he removed to a church in the State of New-York, and elder Stephen Royce from New-Hampshire became their pastor.

XVII. The Baptist church in Stamford was formed in the following manner. Dr. Joseph Bellamy published a piece in 1768, to prove that a credible profession of saving grace was necessary, in every person who came to the Lord's supper, or who was active in baptism. But Dr. Moses Mather, of Stamford, published a discourse in April, 1769, wherein he owned that the covenant of circumcision with Abraham was not the covenant of grace, in the strict sense

sense of the word, but held it to be a covenant wherein parents and their children were constituted members of the visible church of God, and that they ought to come to the Lord's supper as a converting ordinance, if they were not converted before. Mr. Ebenezer Farris, of Stamford, had newly joined to the first church in that town; but these things gave such a turn to his mind as caused him to search the scriptures afresh, whereby he was fully convinced that baptism and the holy supper were instituted only for professing believers; and he was baptized by Mr. John Gano, of New-York, in April, 1770, as others were afterwards, until they obtained a regular dismissal, and also assistance from the church in New-York, and formed a Baptist church at Stamford, November 6, 1773, of twenty-one members. By a like dismissal and assistance, a Baptist church was formed three days before on the borders of Greenwich, called Kingstreet; and Mr. Asplund mistakes in dating the beginning of that church in 1747. Mr. Farris was afterwards ordained the pastor of the church in Stamford, and also published a defence of believers' baptism. Mr. Ebenezer White, of Danbury, was a hearty friend to the revival of religion in our land; and when he read Sandiman's letters, he manifested an approbation of his ideas concerning the finished atonement of Christ, and so did a majority of his church; but a minor part went and entered a complaint against Mr. White to their Association, upon which he and a large majority of his church, on June 28, 1763, renounced the power that was claimed over the churches on the Saybrook platform. But the ministers of that county were so unwilling to part with that power, that they met at Danbury, against the consent of Mr. White and the majority of his church, and rejected them as men who had separated from the ecclesiastical constitution of their government.

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This was on March 27, 1764. Sandiman came into our country the next October, and gathered churches in several places; but when he came to Danbury, Mr. White could not agree with him in many things, though a number joined with him there, and also at New-Haven, and Mr. Sandiman died at Danbury, April 2, 1771, aged 53. But in the ensuing war, most of his followers held with Britain, and a number of them went off to Nova-Scotia, and their societies are generally dissolved. In 1770 Mr. David Judson, minister at Newtown, renounced the Saybrook platform, and published his mind against it, while the majority of the ministers exerted all their influence against him; and two Baptist churches have been since gathered in Danbury, and one in Newtown. Ridgfield is also in this county.

County of Litchfield.

XVIII. There was more of a reformation in this county, in and after 1741, than in many parts of the country. Dr. Bellamy was a very active instrument of that reformation, and his writings afterwards upon the nature of religion, and also upon qualifications necessary for communion in the Christian church, scattered much light in our land; and several other ministers in the county of Litchfield have been clear preachers of the gospel, and successful in their labours, who now rest therefrom, and others have been introduced in their stead, who are men of another spirit. And since the late war, nine Baptist churches have been formed in this county, and seven of them in six years. But as new towns have been constituted, and old names have been altered, while some meetings have also been removed, a little explanation is necessary. The Baptist church in Litchfield was the first in Watertown, and Roxbury was once called South-Britain, while the names of the other seven remain as they were. Some of their ministers

ministers have removed from place to place. Elder Elisha Ransom was at Watertown in 1790, who before and since has been at Woodstock, in Vermont. Elder Stephen Shepard was at Torrington in 1790, who is now at East-Hartford. Elder Isaac Roots was at Warren in 1790, and at the second in Watertown in 1793, but at no church in that Association in 1795. Elder Nathaniel Norton was at Danbury in 1790, and at Wallingford in 1791, but out of that Association since. In new churches, and in changes of sentiments, men are often more unsteady than when they obtain more clear establishment. Though travelling ministers, if they are wise and faithful, have done much good in every age; while deceitful teachers, whether supported by law, or travelling through the world, have done infinite evils to mankind.

County of Middlesex.

XIX. There were some Baptists in Saybrook as early as 1729, who then complied with the certificate law, to exempt them from taxes to established ministers, as Dr. Stiles informed me. In January, 1744, elder Timothy Peckom visited them, and baptized some persons on a Lord's day, when the water of a brook was raised for the purpose. For these things he and a number more were imprisoned at New-London, one of whom was a woman with a child at her breast. Mr. Elnathan Wilcox was a minister in the church there for a number of years before 1770, but in 1780 he was settled at Stockbridge. Elder Lester, from New-London, was settled at Saybrook afterwards, and remains there. But in 1788 a number drew off and formed another church, and ordained Mr. William Hill as their pastor, and they are connected with the Groton Conference. The other Baptist churches in this county belong to the Stonington Association, and their state
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has been given from their minutes. Abraham Doolittle, of Middletown, went to the separate meeting there for some years, to hear Mr. Ebenezer Frothingham preach, who was first ordained at Wethersfield, October 28, 1747, but removed his meeting to Middletown a few years after. But as Mr. Doolittle embraced the Baptist sentiments, Frothingham openly and frequently prayed and preached against them, and then published a bitter pamphlet upon the subject; therefore Doolittle and his friends withdrew and set up a meeting by themselves in 1769, and Mr. Seth Higby, who married his daughter, began to preach there, who went afterwards to Stratfield, as was before related. Doolittle is a member of a Baptist church in Wallingford. But about the year 1781, Mr. Frothingham was rejected by his church, and they ordained Mr. Stephen Parsons in his stead, who was well esteemed in his place, until he was constrained to give up infant baptism, and was baptized, with about fifteen of his church, in the close of the summer of 1795; so that a Baptist church is like to be settled there soon.

County of Tolland.

XX. A Baptist church was formed in Tolland, and Mr. Shubael Stearns was ordained therein March 20, 1751, by the assistance of the elders Wait Palmer and Joshua Morse. But in July, 1754, Stearns baptized Mr. Noah Alden, of Stafford, and he set off the next month, with others, to go into our southern governments. And Stearns wrote to Alden, from Hampshire county, in Virginia, June 13, 1755, and informed him that some of their company were then settled in North-Carolina, who said to him in a letter, "That there was no established meeting within an hundred miles of them, and that the people were so eager to hear, that they often came forty miles each way, when they could

could have an opportunity to hear a sermon." He went himself, and gathered a Baptist church on Sandy-Creek, Orange county, North-Carolina. When I was in Virginia in 1789, I saw a record of the beginning of their Affociations, and was informed that Daniel Marshall baptized Samuel Harris, who had been a member of their legislature, and a judge of court in Virginia. Their first Affociation met in January, 1760, and they met again in July that year, when the list of their churches stood thus, including both meetings. Sandy-Creek, elder Shubael Stearns; Deep-river, Nathaniel Powel, a brother; Abbot's-creek, elder Daniel Marshall; Little-river, Joseph Breed, a brother; Neus-river, Ezekiel Hunter; Black-river, John Newton; Dan-river, Pittsylvania county, elder Samuel Harris; Lunenburg county, William Murphey. The two last are in Virginia, the rest are in North-Carolina. Elder Stearns wrote again to elder Alden, from Sandy-Creek, October 16, 1765, and said, "The Lord carries on his work gloriously in fundry places in this province, and in Virginia, and South-Carolina." And he laboured in those parts as long as he lived; but Marshall went and gathered the first Baptist church in Georgia, whereof his son, Abraham Marshall, is pastor. And it appears by the minutes of their Affociation in 1792, that they had fifty-six churches, and 3796 members in the State of Georgia. How wonderful are these events! They who were left of the church in Tolland, joined with others in Stafford, and ordained Mr. Alden as their pastor, June 5, 1755, and he laboured with them ten years, and then such disorders had crept into the church, that he was dismissed by the advice of a council, as was before observed. They have passed through various changes since, and their present state is given above. A separate church was formed in Somers about 1751, and Mr. Joseph Marshall was ordained their pastor, who soon became
a Baptist,

a Baptist, and then turned back to infant baptism, and he was installed at Canterbury, successor to Mr. Paine ; but after a few years he was dismissed, and has preached about the country ever since, without taking the charge of any other flock. But we are informed that a Baptist church was constituted in Somers in 1790, and that Mr. Seth Parsons is since ordained their pastor. Mr. Lillebridge, the pastor of the Baptist church in Willington, came from the State of Rhode-Island, and is esteemed in his place. But I have no further accounts of that church, nor of the other Baptists in the county of Tolland, that appear to be serviceable to the public, than what are already given.

C H A P. XIII.

STATE OF NEW-HAMPSHIRE.

County of Rockingham.

- I. *A general View of New-Hampshire.* II. *Of New-town.* III. *Brentwood and its Branches.* IV. *Salem.* V. *Northwood.* VI. *County of Strafford.* VII. *Weare, Hopkinton, Sutton, Mason and Hollis.* VIII. *New-London and Salisbury.* IX. *Richmond.* X. *Westmoreland, Marlow, Newport and others.* XI. *County of Grafton.* XII. *The Nature and Effect of good Principles.* XIII. *Of the Atonement of Christ.*

I. **ALL** the lands between Merrimack and Piscataqua rivers, and sixty miles into the country, were granted to captain John Mason, in 1629, under the name of New-Hampshire. But the Massachusetts charter extended three miles north of Merrimack-river, and Mason, with his heirs or assigns, claimed all the rest of those lands; and this was the cause why New-Hampshire was not included in the second charter to the Massachusetts, in 1691, as Gorges' grant was, which this government had purchased of his heirs. None of the lands within this grant, nor from thence to Connecticut-river, were ever the free property of the people, so as to be granted by their representatives, before the late American war; and quit-rents were reserved upon the lands which were granted by their governors, until the American revolution put an end to them. Dr. Belknap has given a clear view of these things, in his elegant History of New-Hampshire. And as the governors and counsellors of that government were appointed by the crown, the Congregational denomination were never exalted so high above all others there, as they have been

been in Massachusetts and Connecticut; and since the revolution, if the majority of any town elect a Baptist teacher for their minister, he may have the privilege of the lands therein which were granted for the ministry, and also may be supported by tax if he will. And the Baptists increased so much in the year 1780, that a minister of Rowley published a letter against them, in a Boston paper of February 8, 1781, in which he said, "Alas, the consequence of the prevalence of this sect! They cause divisions every where. In the State of New-Hampshire, where there are many new towns, infant settlements, if this sect gets footing among them, they hinder, and are like to hinder, their settling and supporting learned, pious and orthodox ministers; and so the poor inhabitants of those towns must live, who knows how long? without the ministry of the gospel, and gospel ordinances." As if the gospel, and gospel ordinances, were confined to the Congregational party. Yea, he said to the Baptists, "You have had two grand conventions (the second of them upon adjournment) within a few months past, at a town in the State of New-Hampshire, to serve and promote this cause; at which conventions, these illiterate and unskilful preachers, and delegates from your little churches around, were members. And one thing I heard of as a part of your business at said convention, was to consult what measures you should take to make void in part our new constitution of government; that part of it which respects the public worship of God." But all the pretence he could have for this representation, was because the Warren Association met in September, 1780, at Royalstone, which adjoins to New-Hampshire, and after it was over, the church there agreed to call a council the next month, for advice upon some difficulties among themselves, and not upon the concerns of the government. Though as three men of the Harvard society

society had been imprisoned at Worcester, and others were daily exposed to the same sufferings, for taxes to Congregational ministers, the Warren Association drew up a testimony against such oppression, in their said meeting, and printed many copies of it, which were sent into all parts of the government, and was signed by many hundreds of men, of various denominations. And is it a crime for any men who are oppressed, to expose the iniquity of their oppressors, and openly to testify against the same?

II. The first Baptist church that was formed in New-Hampshire, was at Newtown, northward of Haverhill, in 1755. In June that year Mr. Walter Powers was ordained their pastor, and they increased under his ministry for some years; but then different sentiments about church discipline, with unhappy tempers in controversies, caused such difficulties, that a council of four churches was called, May 18, 1761, and held four days, without being able to reconcile pastor and people. And he was afterwards dismissed and removed away, and is since dead; but his son is a useful minister at Gilmantown. This church at Newtown laboured through many difficulties, until a Baptist church was formed in Haverhill, in 1765, and then many of the members joined there, and this church was dissolved. But the main body of the inhabitants of Newtown, have lately come so much into the Baptist sentiments, that they prevailed with Mr. John Peak, who had been preaching at Cambridge and Woburn, to remove there in the fall of 1795, and a Baptist church was formed here in February, 1796. He was born at Walpole, in this State, September 26, 1761, was ordained at Windsor, in Vermont, and hath been a successful preacher in various parts of the country.

III. The revival of religion in 1764, spread into several towns in New-Hampshire, and the doctrine of believers' baptism followed it, until Mr. Smith, of Haverhill,

Haverhill, was sent for, and he baptized thirty-eight persons in a week, in June, 1770. Fourteen of them were the Congregational minister and majority of his church in Deerfield, who were settled as a Baptist church the same month. Mr. Eliphalet Smith was their pastor, who is now at Fayette, in the county of Lincoln, before spoken of. A Baptist church was formed at Stratham, July 18, 1770, of fourteen members, and another at Brentwood of thirteen members, May 2, 1771, and one of sixteen members was constituted at Nottingham the next day; and these churches unitedly called Mr. Samuel Shepard to receive ordination, and he was ordained at Stratham, September 25, 1771, when Dr. Stillman preached the sermon, Mr. Smith, of Haverhill, gave the charge, and Dr. Manning, of Providence, the right hand of fellowship. Mr. Shepard was born at Salisbury, near Newbury, in 1739, was early changed by grace, and was a useful physician, before he was baptized in June, and began to preach in July, 1770. These three churches have united as one, and others have joined with them from other places, so that they had one hundred and sixty-one members in 1785; and though they did not increase for five years after, yet such a blessing was then granted that they had three hundred and ninety-seven members in 1792, and five hundred and twenty-six in 1793. And one hundred and twenty-one were dismissed the next year, though they have a large number now. Mr. Joshua Smith was of this church, who laboured much in various places, with considerable success, until he died with a consumption in February, 1795. Elder Samuel Currier was also of this church, who is now ordained at Wentworth. Elder Shepard has travelled and laboured much in our new towns, especially in 1780. Our second volume, p. 390. And he has since published several books in defence of our sentiments.

IV. A Baptist church was formed at Salem, in this county, in 1780, and Mr. Samuel Fletcher was ordained their pastor, December 6, 1781. He was born in the county of Middlesex, in August, 1747, born again in 1767, and began to preach in 1777. He was called to preach at Chelmsford in the spring of 1770, and preached there the main of the time for two years, and his labours were also very successful in several other places, which appeared to be the cause of his meeting with uncommon abuse in one place. For being called to Pepperell, in company with Dr. Parker, of Harvard, they met by the side of a river, for the conveniency of baptizing within an inclosed field; but while Mr. Fletcher was preaching, a large mob broke into the field, and interrupted him in his sermon, while a dog was carried and plunged in the river, in evident contempt of our mode of baptism. The chief officers of the town were leaders of the mob; therefore a gentleman invited these ministers to go and hold their meeting at his house, near another river, and they did so, and Fletcher went through with his sermon, after which two dogs more were dipped in that river, and one young man also dipped his companion, in a most scornful manner, and some officers of the town advised said ministers to depart immediately out of town for their own safety. But they privately agreed with their friends to disperse, and they met at another place of water, and baptized six persons near night, though further abuse was offered them afterwards. Our second volume, p. 323. Elder Fletcher continued a faithful pastor of this church, until he was taken away by death in March, 1795, when his corps was carried to the Congregational meeting-house in Salem, where a Baptist minister preached a funeral sermon for him, and then several Congregational ministers were his pall-bearers, with others of his own denomination.

V. The Baptist church in Northwood was also formed in 1780, and Mr. Edmund Pillsbury was ordained their pastor, who had been a member of Haverhill church. They had forty-four members in 1785, but had no increase for five years after, and then such a blessing was granted that seventy members were added in two years, and they appear to be in harmony. But after two churches were formed, in two parts of Canterbury in this county, in 1779 and 1780, some corrupt teachers drew away a number of them, and those churches, as well as one in Chichester, are not among our associated churches, if they are not entirely scattered and dissolved. For although parishes that are formed and supported by the civil magistrate, will continue as long as that power can uphold them, yet churches that are formed by the laws of Christ, are removed out of their places if they leave their first love, and refuse to repent. Rev. ii. 1—5. Which is a solemn warning to all mankind.

County of Strafford.

VI. The Baptist church in Gilmantown was formed in 1772, and Mr. Walter Powers was ordained their pastor about four years after. In 1789 they had thirty members, in 1792 they had forty-four, and in three years they increased to seventy-six. The church in Meredith was formed in 1780, when forty-three persons were baptized in one day by elder Shepard. Mr. Nicholas Folsom was ordained their pastor in 1782, who went from Brentwood, and continues in that office. Their Association began in 1789. The church in Sandburnton was also formed in 1780, and Mr. John Crocket was ordained their pastor September 3, 1794. The church in Sandwich was formed in 1793, and Mr. Jacob Jewel is their pastor. Madbury contains a part of Berwick church, and we have no late account of any other Baptist church in this county.

County

County of Hillsborough.

VII. A Baptist church was formed at Weare, and they joined with the Warren Association in 1768, when Mr. Pelatiah Tingley was their messenger. In 1770 they had sixteen members, but such unhappy controversies arose among them, that they sent no more to the Association, and they were left out of it in 1774. But they were revived again in 1783, and Mr. Amos Wood, who graduated at Rhode-Island college in 1786, was ordained their pastor, and has continued so ever since. The town of Hopkinton is not far from Weare, and such a work took place there, under the preaching of Mr. Smith, of Haverhill, and others, that they had seventeen baptized persons among them in 1769, and they joined as a branch of Haverhill church, until they were dismissed and formed a church in Hopkinton in May, 1771. But false teachers and corrupt principles prevailed so much among them afterwards, as to dissolve their church. Though elder Seamans, in a letter to a friend in 1794, gave the following account of a revival among them. "Soon after I came into this wilderness (said he) I found that the Baptist interest was much smaller than I expected. In Hopkinton, there had been a Baptist church, but not one stone of that building was left upon another. I preached some there, and baptized three persons; and after a conference or two with them, they came into church state, adopted our articles of faith, and I administered the communion to them, which they had not had for a number of years. The reformation began there in the summer of 1792, and now there is a church there, with its two branches in Bow and Goffstown, of one hundred and thirteen members; a very respectable body of Christians." This was their state in 1794, and they have since obtained elder Elisha Andrews to be their pastor. There had been some Baptists in Temple for seventeen years,

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even from the beginning of that plantation, until they formed a church there, August 21, 1782, of twenty-two members. Another had been formed the April before in Perryston, now Sutton, and Mr. Samuel Ambrose was ordained their pastor in September after. The church in Mafon, formed in 1786, obtained Mr. William Elliot for their minister, but we are informed that he labours part of his time at Hollis, where a Baptist church was formed in 1791.

VIII. We have a more particular account of two other churches in this county. The first is at New-London, where elder Seamans removed from Attleborough in 1788. As he was the first minister of the town, they gave him the lands which were granted for the ministry therein, and also supported him by a tax. A Baptist church was formed there in 1788, and he settled as their pastor, but they had very little increase for four years; and he had many fears that he took a wrong step in removing from Attleborough, although he then thought he had good reasons for it. These fears were very distressing to his mind, until a blessing was granted upon his ministry in 1792, which appeared the most visible in and after August in that year. In a letter to a friend, of January 29, 1793, he said, "This town consists of about fifty families, and I hope that between forty and fifty souls have been translated out of darkness into God's marvellous light, in this town, besides a number in Sutton and Fisherfield, who congregate with us. Fifteen have been baptized, and joined to the church, and I expect that a number more will come forward in a short time. Indeed I know not of one of them but what is likely to submit to gospel order, nor one person in the town who stands in any considerable opposition. We have lectures or conferences almost every day or evening in the week. Our very children meet together to converse and pray

pray with each other ; and I believe I may safely say, that our young people were never a quarter so much engaged in frolicking, as they now are in the great concerns of the soul and eternity. Some things in this work have exceeded any thing I ever saw before. Their convictions have usually been very clear and powerful, so that industrious men and women have had neither inclination nor strength to follow their business as usual. And they freely acknowledge the justice and sovereignty of God. They also have desires beyond what I have ever before known, for the universal out-pouring of the Holy Spirit." And in another letter, December 1, 1794, directed to another friend, he said, "The work began here in 1792 ; our church then consisted of eighteen members, and now we have one hundred and fifteen, all except three or four within five miles of our meeting-house. Some of all ages from seventy down to eight years old have joined to the church. I think we have thirty-seven men with their wives in the church." The town of Salisbury, upon the great road from Boston to Dartmouth college, is not far from him ; and a number of men in that town were of the Baptist sentiments, and built a good meeting-house there, when there was hardly a baptized person among them. Elder Seamans was called to preach among them in 1792, and he says in said letter, "A number wanted to have a Baptist church constituted, as they intended to have a Baptist minister. But I told them that there must be something done amongst them which man could not do, before a Baptist church could be gathered there. And this work the Lord begun about the same time as at Hopkinton, and now there is a flourishing church there of one hundred and twenty five members, with a fine preacher." Mr. Elias Smith, who came from Connecticut, and preached in many places, and was ordained as a travelling minister, is settled as their pastor.

County

County of Cheshire.

IX. A Baptist church was formed in Richmond, and Mr. Matturean Bollou was ordained their pastor, September 27, 1770, being the first minister of any denomination in the town. They joined to the Warren Association in 1771, when they informed the Association, that a number of the inhabitants were unwilling to allow their minister the privileges of the first minister of the town, and that neighbouring towns would not regard the certificates which they gave to some of their society who lived therein. Their church had then twenty-nine members, and they increased to seventy-nine in three years; and then they were in a low condition for six years after, until the revival in 1780 caused the addition of forty-four in three years more. In the mean time a division took place among them, and another church was formed, in which Mr. Artemas Aldrich was ordained. And they were in broken circumstances, until another revival began in 1790, which caused the addition of one hundred and six members in about two years, and their two ministers were dismissed, and the two churches united, with Mr. Isaac Kenny for their pastor. In 1794 they were dismissed to the Leyden Association.

X. Many of the inhabitants of Westmoreland went from the first Baptist society in Middleborough, and they formed a Baptist church there in 1771, and Mr. Ebenezer Bayley was ordained their pastor, November 30, 1773. But after some years a division took place among them, and another church was formed, in which Mr. Nathaniel Wilbore preaches, though he is not ordained. Another church was formed in Marlow in 1777, and Mr. Eleazar Beckwith was ordained their pastor, and so continues. He and many of his people went from Lyme, in Connecticut. Mr. Caleb Blood was ordained there-
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in in October, 1777, who is now at Shaftsbury. When this church joined to the Woodstock Association in 1786, they had one hundred and eighteen members, and in 1790 they had one hundred and eighty-four. A Baptist church was formed at Croyden in 1778, and in 1790 they joined with Newport, and settled elder Bial Ledoyt as their pastor, who went from Woodstock in Connecticut. And a revival of religion began among them in June, 1793, by means of an alarming providence. For the eldest son of Mr. Seamans, a lovely youth, came to assist in raising the frame of a meeting-house at Newport, but he fell from the top of it, and died soon. The affliction was exceeding great to his parents, and very alarming to others, which the Spirit of God made use of for their good. And on September 16, 1793, Mr. Ledoyt said in a letter to a friend, "It hath been a long, dark, and cloudy night with me, and the people here; but glory to our God, the cloud is dispersing fast. His work is begun among us; Newport and Croyden are greatly blessed. There have been forty souls hopefully converted in a few weeks among us. I have baptized twenty-nine in four weeks. The work appears still going on. I cannot be idle, it is out of my power to answer all the calls I have at this time; but I endeavour to do all I can. Being favoured with health, and the spirit of preaching, I ascend the mountains easy. There is a prospect of a glorious reformation in these parts. O may it spread far and wide! God hath remembered my family also for good; my three eldest daughters, I hope, are converted; the oldest seventeen years, and the youngest ten years old, are baptized. O bless the Lord with me, and let us exalt his name together. I never more sensibly needed wisdom than at present. You will not cease to pray for me. O dear brother, be strong in the Lord, and in the power of his might."

might." I must leave the rest of the churches in this county, as they appear in the foregoing list.

County of Grafton.

XI. The first Baptist church in this county, was formed at Lebanon, in June, 1771, and Mr. Jedidiah Hebbard was ordained therein in 1784. But so many of them removed to other places, that in 1790 they concluded that the church was dissolved. Elder Hebbard has since been pastor of the church in Cornish. A Baptist church was formed in Canaan in 1783, wherein elder Baldwin was ordained, and he ministered to them until he removed to Boston in 1790. Many of the inhabitants of Grafton went from Rehoboth and Swansea, and they formed a Baptist church there in 1785, and Mr. Oliver Williams was ordained their pastor, and continued so until he died in a joyful manner, August 15, 1790, aged 39. He went from the State of Rhode-Island, and probably was one of the posterity of Mr. Roger Williams, the founder of that State. The church in Rumney was formed in 1780, and Mr. Cotton Hains was ordained their pastor in August that year. The church in Holderness was formed the same year, and Mr. Jeremiah Ward is their pastor. The rest of the Baptist churches in this county appear in the foregoing list, of whom I have not received so full accounts as I expected. But I have some things of a more extensive nature, concerning this part of the country, which may be beneficial to the public.

XII. Dr. Eleazar Wheelock was settled in the ministry, in the west part of Lebanon, in Connecticut, and was acquainted with experimental religion before Mr. Whitefield came into our country; and he was an active and successful labourer in the reformation that followed, until the work was much abated, and then he turned his attention to the instruction of the Indians, in order to spread the gospel among them; which

which led on to the forming of Dartmouth college, which was established in Hanover, in this county, to which he removed in the summer of 1770. Some revival of religion was granted in this wilderness soon after, and things looked encouraging, until war broke out in our land, which tried the hearts of all. And as a quantity of money for this college had been collected in England and Scotland, which was put into a fund in London, from whence the interest was to be drawn annually, some imagined that Dr. Wheelock was biased in favour of Britain in the war, which occasioned the following actions. He lived so remote from the seat of their government, that proclamations for fasts and thanksgivings sometimes failed of reaching him until the days appointed were past; and as Connecticut government had appointed November 16, 1775, for their annual thanksgiving, of which he had received an account, he and his people kept that day. But in the week following he received a proclamation from the authority of his own government, which appointed another day a fortnight after the other; and he was willing that all who had not kept the former day should keep the latter, while he could not in conscience keep two thanksgivings in that season, only to obey the commandments of men. Yet because he refused to do it, he was threatened to be prosecuted by authority, therefore he preached a sermon on said day, from John xviii. 36, and published it to the world, under the title of *Liberty of Conscience; or, No King but Christ in his Church*. He observed that rulers have only power to propose the keeping of such days, and to protect all in their worship from being injured by others, while the consent of the people to keep the day, is the only thing that can make it binding upon them to do it. And he says, "When civil power encroaches an inch upon Christ's prerogative, a sanctified and enlightened conscience

conscience can never be compelled to a compliance ; and if they are of the truth, and hear Christ's voice, no instruments of cruelty will avail any thing in this attempt.—The least yielding in this case is dangerous, and a direct and leading step to a flood of persecution, however remote it may seem at present.”*

Yea, and supporting religious teachers by compulsion hath been a greater source of persecution, than a compelling of people to keep days of fasting or thanksgiving ever was. Of this Mr. Eden Burroughs, pastor of the church in Hanover, became so sensible that he gave up the practice. He had been a minister in Connecticut, and he was so much affected with a view of the corruption of their churches, that he published a discourse in 1784 from those words, *Why call ye me Lord, Lord, and do not the things which I say?* And he plainly shews that the conduct of men, be it in obedience to the laws of Christ, or in conformity to the world, is the language which speaks the loudest in all rational minds, and much more to the Son of God. And he says, “If the confidence of professing Christians one towards another is not founded upon a mutual apprehension that each other is governed by a sacred regard to what Christ has said and enjoined in his word, there is no Christian confidence, and consequently no Christian charity amongst them—And it is absolutely impossible for professing Christians to have *this* mutual confidence towards each other, while they see that they are so commonly disposed to bite and devour one another, by seeking to get the advantage of each other, in their commerce and dealings ; or to slander, backbite, and reproach one another ; or to be unfaithful in fulfilling their promises and engagements to each other ; or to be insensible of the wants and distresses of each other.” Again he says,
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* Wheelock's Sermon, p. 26.

“There is nothing that can have such a tendency to prejudice the minds and harden the hearts of men against the truth, as on the one hand to hold it up to view as being of the most sacred and weighty importance, and on the other hand to trifle with it in our daily practice. And this one observation is sufficient to account for that flood of deism and infidelity that so awfully threatens to deluge the land. It is in vain for professing Christians to call upon mankind to believe that which it is evident, by their daily practice, they do not believe themselves.—Those corporations who call themselves churches of Christ, whilst they refuse to put the laws of his kingdom into execution, and will suffer them to be trampled under foot, are more awfully guilty of the blood of souls than every other set of men under heaven.”* These things caused many controversies among their churches, as well as moved many to withdraw from them. And we are informed that elder Seamans hath found it to be such a bondage to be supported by tax and compulsion, that he hath lately renounced that practice.

XIII. A foundation doctrine of Christianity was also openly struck against in this part of our country, even the atonement of Christ. For a minister of Newport published three sermons in 1786, to prove that all the sufferings of Christ were from wicked men and devils, and that God never inflicted any punishment at all upon him for the sins of men; but that the whole of the atonement of Christ was his good teaching and good example in life and death. His first argument for this opinion is this, “Nothing could merit favour for sinners, which was not in itself agreeable to the divine mind.” And having proved that God has no pleasure in the death of sinners, he says, “Reason forbids the conclusion, that he should have any pleasure in the sufferings of his

* Burroughs on the Laws of Christ, p. 14, 67, 68.

his dutiful and well beloved Son.”* But we ought to know, that the favour and love of God never could be purchased; for it was his love that caused him to give his Son to suffer the curse of the law, that God might be just, and the justifier of him who believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Rom. iii. 24—27. And if men deny that God could have any pleasure in the death of his Son, yet he says, It pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Isaiah liii. 10, 11. Christ loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling favour. Eph. v. 2. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25. Yet this author, in his second argument, says, “If this great work could not be finished until divine justice had its free and natural course, in such a sense, as that his sufferings are to be considered as sin punished; the consequence is unavoidable, that he in a *very short season* endured the same quantity of misery which would have borne sinners down to eternity. A thought which exceeds all rules of computation, and departs from all principles of just reasoning.” As if the Son of God could not do more in a short time, than sinful men can ever do. Man was first drawn into rebellion against God, by setting up reason above revelation; and the world is still held in bondage by the same means. Yet our author says, “Let no one be
alarmed,

* Remelc on Atonement, p. 19.

alarmed, if we positively deny, that he suffered any of that divine wrath which sinners justly deserve; for there can no such contradictory idea exist, that a being should be *angry* with an object with which he is at the same time *well pleased*.”* But how weak is this reasoning! For a parent cannot correct a child as he ought, if he is angry with the child; neither can a judge give sentence against a debtor, or a criminal, if he feels angry with them. And when a surety freely engages to pay the debt of another, justice as clearly exacts the debt of him as of the debtor, while the discharge of the debtor is as great a mercy as it would have been if the creditor had forgiven him without a surety. And when a sinner is convinced of the greatness of his debt, and God frankly forgives him all, the sinner will love him much. Luke vii. 41, 42, 47. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again.—Therefore if any man be in Christ, he is a new creature; old things are past away, behold, all things are become new. 2 Cor. v. 14—17. Fear and love are the great principles of all voluntary actions, and they were divided by the fall; but Christ took on him flesh and blood, of the seed of Abraham, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. Heb. ii. 14—16. And herein the promise of God to Abraham was accomplished, who said, My covenant shall be in your flesh for an everlasting covenant. Gen. xvii. 13. For Christ was given for a covenant of the people, and for a light of the Gentiles. Isaiah xlii. 6.

* Ibid. p. 21, 33.

CHAP. XIV.

STATE OF VERMONT.

County of Bennington.

- I. *A general View of the Planting of Vermont.* II. *Of Shaftsbury Churches.* III. *Pownal and others.* IV. *Woodstock and Bridgewater.* V. *A View of Oppression in Vermont.* VI. *And of Fasting for Strife and Debate in the Massachusetts.* VII. *The Minority are using Force with the Majority about Religious Worship.*

I. **T**HE royal prophet says, Surely the wrath of man shall praise thee : the remainder of wrath shalt thou restrain.* And this truth shines with great clearness in our day, and as clearly in Vermont, as in any part of our country. All the lands therein were once claimed by the government of New-Hampshire, and Bennington was named from Benning Wentworth, the governor who granted the town. He also granted a large number of other towns on the west side of Connecticut-river, and made much money thereby, until some politicians of New York obtained an act of the king in council, in 1764, to annex all those lands to their government. Many of those who had purchased lands of Wentworth, had made large improvements thereon ; and to have all their property taken away deceitfully, or to buy it again of men whose government they disliked, raised a high degree of resentment against them ; and the controversy was pursued for ten years, which produced a hardy set of men, who did great exploits in the American war, in the time of which they formed themselves into a distinct government, and they are now owned as one of our United States.*

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* Belknap's History of New-Hampshire, Vol. II, p. 314—316, 455.

And the folly of many in Connecticut and the Massachusetts, who ran into debt at the close of the wars in 1763 and 1783, caused the planting of the wilderness in New-Hampshire and Vermont, beyond what human wisdom could possibly have done. The Massachusetts had made some beginnings at Northfield before the war which began in 1675, and we are well informed that there was not one English family settled above Number Four, about fifty miles from Northfield, until the peace of 1763. In all that time the French and English were contending with each other about lands which neither of them had any right to, and were employing the Savages in their quarrels until the French gave up their claim to this continent. And then Britain engaged in the cruel design of enslaving her own subjects, and forced them to renounce their power, and the French assisted them in obtaining their liberty, and thereby learned how to assert their own rights ; upon which Britain hath deluged their land with blood, to prevent the prevalence of light and liberty in Europe. Popery is abolished in France, much more than it is in England, and this hath raised the cry of many teachers and lawyers against them, representing them as bloody infidels ! But we ever should remember, that hypocrites were much more fierce for the crucifixion of our Lord Jesus Christ than Heathen infidels were ; and they are ever so against true religion and liberty. And can men be blinded by them any longer ? For God sent such a drought and scarcity into Canada in 1795, as compelled them to have recourse to Vermont and New-Hampshire for food for man and beast, where they had a plenty of both. Yea, England herself now wants food from America, where they have cruelly oppressed the inhabitants heretofore.

II. The first Baptist church in Vermont was formed in Shaftsbury in 1768. Mr. Bliss Willoughby, who was ordained pastor of a separate church at Newent,

Newent; in Norwich, in 1753, and went to England as an agent for their churches in 1756, and preached for Dr. Gifford, in London, became a Baptist after the year 1764, and was a leader among this people, where his son Ebenezer has also been a teacher, though neither of them have been pastors of this church. On August 4, 1774, the church wrote that they had thirty-nine members, twenty-one of whom were males. But how things were among them for six years after, we know not. A second church was formed in 1780, and a third in 1781, the last of them upon the principles of the old Baptists, who held laying on of hands upon every member as a term of communion. And the Association which was begun there in 1781, and hath united a large number of other churches, yet hath not united all these in the town where it began. But to promote union among them, many of the brethren sent an earnest request to Mr. Caleb Blood, of Newton, and he removed there in the beginning of 1788, when a fourth church was formed, which had one hundred and twenty-four members the next year, and one hundred and sixty in 1795. Mr. Blood is so much esteemed in their government, that he was called to preach their Election Sermon, October 11, 1792, which was published by their authority. One passage therein says, "A wise magistrate will set a constant guard over the words of his mouth; that with a becoming moderation, he may express his resentment of injuries done him, and have all his language such as shall tend to prevent others from an uncivil, profane way of treating their fellow citizens. A magistrate who is rough and profane in his language, is a monstrous character. He is not civil himself, and we cannot expect but that the practice, at least, will do hurt in the community. He is not the gentleman, for any person of sense knows, that a rough, profane way of treating mankind, better fits the character

acter of a clown than a gentleman. Can I suppose myself in danger of giving offence? No; I cannot think that so respectable a body, as I am now called to address, will think me too severe in censuring so great an evil; especially seeing it so much prevails in our land at the present day.”*

III. After the settlement of Pownal, the people lived for some time in a very careless way, neglecting public worship, and indulging themselves in all kinds of vanity and iniquity, until they were visited with distressing sickness, in March, 1773, which alarmed their consciences, and they set up the worship of God among them, and the Spirit of God fixed conviction in many minds, and about two hundred often attended their meetings. A church was formed in April, which increased to 49 members in fifteen months. This is a summary of the account which the church gave in July, 1774. How things were among them for ten years after, we know not; but in the spring of 1788, elder Caleb Nichols removed there, having been dismissed from the church in Coventry, and this church joined to the Shaftsbury Association in 1793, when they had seventy-two members; and such a blessing was granted there, that they increased to one hundred and sixty-five in two years. I must leave the other churches in this county as they appear in the foregoing list.

County of Windsor.

IV. As people removed very fast into this county towards the close of the war, several Baptist ministers were sent to preach among them from year to year. In May, 1779, our elders Seamans and Ledoyt visited those parts, and laboured in various places to good purpose. And Mr. Elisha Ransom, who was ordained at Sutton, November 11, 1778, as a travelling minister, removed up to Woodstock,
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* Said Sermon, p. 22, 33.

where a Baptist church was formed in July, 1780, and he became their minister. He came as one of their messengers, and joined the Warren Association in September following, when they had twenty-eight members. And in three years they increased to eighty members, when, in February, 1783, they joined with three other churches in forming the Woodstock Association, to which a fifth church joined that year, and opened a correspondence with the Warren Association, which hath continued ever since. In three years the Association increased to fourteen churches, and four hundred and ninety-six members. These churches were those of Woodstock, Canaan, Croydon, Sutton, Wendel, Lebanon, Royalton, second in Woodstock, Claremont, Temple, Windsor, Westminster, Westmoreland, and Marlow. Mr. Joel Butler was ordained in Woodstock, January 5, 1785, and ministered to their second church for some time, and then he laboured in several places in the Massachusetts, from whence he removed into the State of New-York. As the members of this church were chiefly dismissed from the first, they have since re-united in one again. Mr. William Grow, mentioned above, removed from Pomfret, in Connecticut, to Bridgwater, in Vermont, and recovered his credit so far, by a penitent and good behaviour, that he was settled as the pastor of a church gathered in Woodstock and Bridgwater, and for two or three years they appeared to prosper; but then new difficulties arose, and he was dismissed. I find that Mr. John Peckens, who went from Middleborough, and who had been ordained at Claremont, was at Woodstock in 1786, who is now at Chelmsford. Mr. Joseph Call was also an ordained elder there in 1789, who was at Cambridge in 1793. This work has spread into Canada, where a Baptist church was formed at Coldwell's Manor, which joined to the Woodstock Association in 1794. And elder Jedidiah Hebard

bard says, "I have been four journeys into those parts, and have seen much of the power and grace of God there."

V. Mr. Ransom has not only been a successful preacher of the gospel, but also has earnestly contended for Christian liberty, against the ministerial tyranny which hath been carried into that wilderness, from the States of Connecticut and the Massachusetts. And on March 23, 1795, he said in a letter, "A brother living in Hartford, in Vermont, belonging to elder Drew's church, has suffered much about rates from another denomination. He was first carried to gaol, and then came out by paying the money, and prosecuted them in vain, for he was beat three times. I cannot ascertain the costs, for his last trial was the last day of February past; but it is supposed that his costs will be above fifty pounds. Five petitions were carried into the Vermont assembly last fall, with more than two hundred signers, against the certificate law, and I went to speak for them; and after my averment that the certificate law was contrary to the rights of man, of conscience, the first, third, fourth, and seventh articles of our constitution, and to itself, for it took away our rights, and then offered to sell them back to us for a certificate, some stretched their mouths; and though no man contradicted me in one argument, yet they would shut their eyes, and say they could not see it so. I had many great friends in the house, but not a majority. They sent out a committee who altered the law much for the better, if any law could be good of that kind, which was, that every man might assert his own sentiments to the town clerk, and that should answer; but because it would still be a bad law, and I would not thank them for it, and none of our friends would acknowledge it as a favour, it fell back to where it was before. Only we have this to comfort us, The Lord reigneth, and

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their power is limited, and we shall have no more affliction than is needful for us. Duty is ours, the event is the Lord's." And as I failed of obtaining more accounts of their churches, and of their sufferings in Vermont, which were expected, I shall close this chapter with some late things in the Massachusetts, the mother of all the persecutions in New-England.

VI. God said to the church of Israel, Behold ye fast for strife and debate, and to smite with the fist of wickedness.—Wilt thou call this a fast, an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, and to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Isaiah lviii. 4—6. And is not this language applicable to our country? For dissenters from the established worship in New-England were several times relieved from cruel oppression, by special acts of the British court. But when our first Congress was called at Philadelphia, in the fall of 1774, and they were like to be our highest power of government for the future, the Warren Association sent an agent there to try if some security for our religious rights could not be obtained, while we united with our countrymen in defence of the civil rights of America. And a conference was granted by the delegates in Congress from the Massachusetts, to whom the Baptist agent declared, that we wanted no more religious liberty in the country, than they had long enjoyed in Boston; and this appeared so reasonable to the gentlemen who were present, that said delegates promised to use their influence to obtain such liberty through all the country. Yet a report was spread in New-England, before the Baptist agent got home, that he had been to Philadelphia on purpose to try to break the union of the colonies in the defence of their civil rights. Therefore he soon met the committee

mittee of the Warren Association at Boston, and presented an address to the Massachusetts provincial congress upon it, and they returned an answer in which they said, "The establishment of civil and religious liberty, to each denomination in the province, is the sincere wish of this congress: But being by no means vested with powers of civil government, whereby they can redress the grievances of any person whatever, they therefore recommend to the Baptist churches, that when a General Assembly shall be convened in this colony, they lay the real grievances of said churches before the same, when and where their petition will most certainly meet with all that attention due to the memorial of a denomination of Christians so well disposed to the public weal of their country." Here they denied that they were vested with powers of civil government, while they assumed the whole power of government in the Massachusetts; and as a General Assembly was called in July, 1775, the Warren Association presented a memorial to them in September, which they slipped away out of sight, without granting any relief at all to the Baptists. And when the convention was called, who formed our new constitution, the first draught that was made by their committee, was wholly partial for one denomination. They met and chose the committee to make the draught in September, and then adjourned to October 28, 1779. A general fast was appointed upon the occasion on November 4; and though the third article was new drawn, with some appearance of favour to dissenters from their worship, yet as they expected opposition to it from the Baptists, two men, who were members of Congress in 1774, accused them of sending an agent then to Philadelphia to break the union of the colonies, and evidently carried the vote for the third article by enflaming the convention against them. And was not this a fasting for strife and

and debate, and smiting with the fist of wickedness? For the same men knew that they had promised to exert all their influence to obtain all the liberty that the Baptists asked for; but they have never fulfilled their promise to this day, although they have been in high offices in our government. And for any men to violate their promise, is to exalt themselves above the eternal God, who never failed of fulfilling any one promise, nor ever can. Yet all men in this government, who support one denomination by tax and compulsion, violate the promise in the constitution which says, "Every denomination of Christians demeaning themselves peaceably, and as good subjects of the commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another, shall ever be established by law."

VII. But as this has restrained our legislature from making any certificate law to exempt the dissenters from the Congregational denomination from taxes to their worship, and they have put the whole power into the hands of the majority of voters in each town or parish, this iniquity has no covering left among us. For ministers are supported by worldly men, who act without any sort of religious qualification, and therefore there is no religion in their doings. And they now violate the most essential rule of all civil government, which is, that the majority of every civil community is the body politic, and that the minority is not the body. Therefore Mr. Ellis was never elected as pastor of the first parish in Rehoboth,* from whom many thousands of dollars have been taken for him; neither was Mr. Nathan Underwood ever elected the pastor of the second parish in Harwich, by the body of the parish, who have been all taxed to him. But Mr. Ellis's
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* Just before this work was finished at the press, news came from Rehoboth, that a number who had been zealous for Mr. Ellis have turned against him, so that he is gone off, not likely to return to be their minister any more.

great success appears to have emboldened Mr. Underwood, and his collector seized six men who were Baptists, on the first day of December, 1795, and carried them as far as Yarmouth, where one of them was taken so ill, being old and infirm before, that he saw no way to save his life but to pay the tax and costs, which he did, and the other five were carried to the prison at Barnstable, where they also paid the money, rather than to lie in a cold prison all winter. And these things moved many to pay said tax, rather than to be strained upon. Though as all did not do it, their collector went with aid to the house of one of the Baptists, when he was not at home, January 8, 1796, and seized a cow for a tax to said minister; but his wife and daughter came out and took hold of the cow, and his wife promised to pay the money, if her husband would not do it, and they let the cow go, and she went to Mr. Underwood the next day, and paid the tax and costs, and took his receipt therefor. Yet four days after, the woman and two daughters, one of whom was not there when the cow was taken, were seized and carried before authority, and fined seven dollars, for talking to the collector and his aid, and taking hold of the cow while they had her in possession, so that they let her go. These things we have had very distinct accounts of, and if there is the least mistake therein, let them point it out in welcome. Another instance in the county of Plymouth is similar to these in one respect, though not in others. The minister of a parish, lately incorporated, was never chosen by the majority of the inhabitants therein, nor by many who are taxed to him, one of whom was lately seized to be carried to prison, but he paid the money, and others are threatened with the like treatment. Before this distress was made for the salary of said minister, he got several Baptist ministers to preach in his pulpit, and seems to be in earnest to draw them into compul-

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pulsive measures also. Yet the line of his parish was extended eight or nine miles from his meeting, in order to take in two valuable lots of ministerial lands, which lie near a Baptist meeting, where a Baptist minister is settled. These are a few of the evils which have come from the practice of confounding the church and world together, about the government of the church, and the support of religious ministers. Whereas if the civil government would protect all its subjects impartially, without supporting any ministers by tax and compulsion, all true believers would lead a quiet and peaceable life in all godliness and honesty, and the power of other men to oppress them on religious accounts would be taken away.

CHAP. XV.

OBSERVATIONS ON THE FOREGOING HISTORY.

- I. *Antichrist described, and also the Church of Christ.*
- II. *The Old and New Testaments, believed and obeyed by the Children of God, are his Two Witnesses.*
- III. *A being anointed with the Spirit of Christ, is essential to Christianity.*
- IV. *Evidence that this Spirit hath lately increased the Baptist Churches.*
- V. *The Evil of confounding Church and World together.*
- VI. *The Glory of having them distinct.*
- VII. *All Men should act by the Golden Rule.*
- VIII. *The Gates of Hell cannot prevail against such.*
- IX. *For they stand on the Sea of Glass mingled with Fire.*
- X. *How the Two Witnesses are slain.*
- XI. *And how they shall rise again.*
- XII. *Mystery Babylon described.*
- XIII. *And the Nature of Heresy.*
- XIV. *Men are known by their Fruits.*

I. **H**OW clearly hath the word of God been fulfilled! For he says, That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because

because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 3—14. Here all men are described as in two parties. So our Lord says, Every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. John iii. 20, 21. It is impossible for God to violate his promise, or his oath, or to entice any into sin. Heb. vi. 13—18. James i. 13, 14. But all men are guilty of these evils, more or less, who are not born again. And when Constantine removed the seat of his empire from Rome, and then divided it at his death, the way was made for the bishop of Rome to exalt himself above God in his church, and above all the kings of Europe, who gave their power unto him. And forbidding to marry, and commanding to abstain from meats, was held in that church for many centuries before Luther's reformation. 1 Tim. iv. 1, 2, 3. Yet an external succession of baptisms, and of ministerial power, through all those abominations, is now held fast in our land, as we have before proved. Yea, and the doctrine of original sin, particular election, efficacious grace in conversion, justification wholly by faith in the perfect righteousness of Christ, and the final perseverance of his saints, is denied by multitudes in Europe and America. And are they not left to a strong delusion

lusion to believe a lie? For all the holy priesthood that God hath under heaven are, *Elect* according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. 1 Pet. i. 2. ii. 5, 9. Yet ministers and parents still imagine, that they can make children holy members of the church before they can choose for themselves, and holy ministers by an external succession of ordinations. And a minister before named says, "When you re-baptize those in adult years, which we have baptized in their infancy, you and they jointly renounce that Father, Son, and Holy Ghost, whom we adore and worship as the only living and true God, and on whom we depend for all our salvation."* So some Jewish teachers said, Except ye be circumcised, after the manner of Moses, ye cannot be saved. But the Holy Ghost, in the church at Jerusalem, said, Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 1, 10. The Sinai covenant yoked believers and unbelievers together. And another minister says, "Some who are not inwardly sanctified, are yet so far in covenant, that they are rightful members of the visible church, as all but the Anabaptists must grant." And again he says, "It is certain that the rule of admission is such, that some, yea, many un sanctified persons may be, and are regularly admitted. All the congregation of Israel were admitted or recognized as members of the visible church by God himself at mount Sinai; yet who will say that one in ten of them were saints in heart? The children of believers are reputed saints, and as such, have a right of admission; yet we are not sure that the greater part of them are inwardly sanctified from the womb, or even afterwards."† Yea, we are so far

* Dr. Huntington, the author of this, died in 1795, when it appeared that he had embraced the doctrine of universal salvation.

† Hemmenway on the Church, p. 29, 49.

far from seeing any evidence of inward sanctification in most of the children of professors, that they generally evidence the contrary in their lives as much as other men. And when the church of Israel were entering upon the promised land, Moses said, The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day. Deut. xxix. 4. So far was he from giving them any idea that all their national church were inwardly sanctified. But a little before the Babylonian captivity, it was said, Behold, the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah ; *not according* to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt (which my covenant they brake, although I was an husband unto them, saith the Lord ;) but this shall be the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people : and they shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord ; for I will forgive their iniquity, and I will remember their sin no more. Jer. xxxi. 31—34. And this is the covenant upon which the gospel church is built. Heb. viii. 8—12. And it is as distinct from the covenant of circumcision with the nation of Israel, as Sarah was from Hagar, or Zion from Sinai ; yea, as distinct as Jerusalem which is above, and is free, being the mother of all the children of God, is from Jerusalem below, which is in bondage with her children. Gal. iv. 22—26. And language cannot make a clearer distinction, than is here made, between the national covenant with Israel, and the covenant of grace with the church of Christ.

II. When the Jews returned from Babylon, and began to build the temple, their enemies sent false accusations against them to the court of Persia, and procured an order from thence to force them to cease from that work. But after another king came to the throne, two prophets were raised up, to reprove the Jews for their negligence, and to encourage them to finish the house of God. Ezra iv. 11—24. v. 1, 2. And because the old men wept to see how much inferior this house was, to the glorious temple which was built by Solomon, one prophet said to them, I am with you, saith the Lord of hosts; according to the word that I covenanted with you when ye came out of Egypt, so my *Spirit* remaineth among you; fear ye not. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all Nations shall come, and I will fill this house with glory, saith the Lord of hosts. Hag. ii. 4—7. And after the Son of God came and taught in that house, as no man ever did before, and then offered himself a sacrifice to God for the sins of his people, and arose and ascended to Heaven, and gave the Holy Ghost from thence, to enable his ministers to preach the gospel to Jews and Gentiles, an inspired apostle said, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire. Heb. xii. 27—29. The other prophet had a candlestick all of gold, set before him, with mediums to convey oil into it for light; and upon his inquiry what was meant thereby, the answer was, This is the word of the Lord unto Zerubbabel, saying.

ing, Not by might, nor by power, but by my *Spirit*, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings, crying, *Grace, grace* unto it! Zech. iv. 1—7. And when they obeyed this call of God, their enemies wrote again to the court of Persia against them, but a decree in their favour was procured thereby, and all was plain before them. Ezra v. 7—17. vi. 1—16. The golden candlestick represented the church of God, and the two olive-trees were his precepts and promises, whereby he poured the oil of his grace into his church, to hold up light to the world, who hated it because it tormented their consciences. Before the coming of Christ there was but one candlestick, with two olive-trees to pour oil into it; but when Christ came he broke down the middle wall of partition between Jews and Gentiles, and built his church upon the foundation of the *apostles* and *prophets*, for an habitation of God through the *Spirit*. Eph. ii. 14—22. And when antichrist arose, God said, I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And it is to be observed, that the church is in the wilderness, and the beast continues, all the time that these witnesses prophecy in sackcloth. Rev. xi. 3, 4. xii. 6, 14. xiii. 5. The two testaments, believed and obeyed by the children of God, appear to be the two witnesses.

III. And a being *anointed* by the *Spirit* of Christ, is essential to the name *Christian*. For the disciples were not called by this name, until after the Gentiles were received into the church without circumcision. Acts xi. 26. And it is said, If ye be reproached for the name of Christ, happy are ye; for the

the *Spirit* of glory, and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Yet if any man suffer as a *Christian*, let him not be ashamed ; but let him glorify God on this behalf. 1 Peter iv. 14—16. Ye are not in the flesh, but in the *Spirit*, if so be that the *Spirit* of God dwell in you. Now if any man have not the *Spirit* of Christ, he is none of his. Rom. viii. 9. Again it is said, Hereby we know that he abideth in us, by the *Spirit* which he hath given us. 1 John iii. 24. And Jesus said, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. John xiv. 23. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God : he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed ; for he that biddeth him God-speed is partaker of his evil deeds. 2 John 9—11. And how clearly do these things shew, that no person can be a Christian without a change of heart by the Spirit of Christ ! Yea, and that receiving and supporting true ministers, and refusing to receive false teachers, is ever a matter between God and individuals, as much as faith in Christ is for eternal salvation ! And no men can have any more right to support religious teachers by the sword, than they have power to pull down the Son of God from his throne in heaven. For he says, All they that take the sword, shall perish with the sword. Matt. xxvi. 52. My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ; but now is my kingdom not from hence. John xviii. 36. How then

then will any men dare to support religious ministers by the sword of the magistrate? For his power is to punish none but those who work ill to their neighbours; and it is a matter of conscience with Christians to be subject to such rulers, who are not a terror to good works, but to the evil. Rom. xiii. 1—10. But the royal prophet says of wicked rulers, They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.—Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?—The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries. Psalm xciv. 5—20. cx. 5, 6. And how awfully is he now doing it! Rev. xix. 11—21.

IV. And is it not evident that the late increase of Baptist churches hath been caused by the influence of the Spirit of God? For before he poured out his Spirit in the county of Hampshire, in and after 1734, there were but six Baptist churches in all New-England, except in Rhode-Island government, wherein are now two hundred and eighty-five churches. And in these four States, where ministers have been supported by law, all the power of such ministers and rulers have been against the Baptist churches; and they have found so much difficulty in supporting their own ministers, and in guarding against oppression from others, that some societies have obtained incorporations by the laws of men. But our Associations have published testimonies against all such incorporations, as they implicitly deny that the laws and Spirit of Christ are sufficient to govern his church, and to support his ministers. And while they act all the affairs of their Associations

tions openly, before all men who have a mind to hear them, and then publish their conclusions to the world, how can they hope for any earthly advantage thereby? If heavenly influence hath not increased their churches, what cause can be assigned therefor? All true believers in Christ are born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 12, 13. Natural descent, the power of our own wills, and of the wills of other men, are all excluded from this affair. And where the opposite principles have crept into Baptist churches, their welfare has been obstructed thereby, and many such churches have been dissolved. Yet the word and Spirit of God have reformed old churches, and raised many new ones in all parts of America. There was one Baptist church in Virginia, and a few in the Carolinas seventy years ago; but they were dark and feeble societies, until some spiritual preachers were sent among them, in and after 1753. The elders, Benjamin Miller, Isaac Stelle, Peter Peterson Vanhorne, and John Gano, went from New-Jersey and Pennsylvania, and laboured in those parts to good purpose. And elder Shubael Stearns, Daniel Marshall, and others, went from Connecticut, and spent their lives in those parts, as was before observed; and how great has been the increase of the Baptist churches in those southern States! And though vast pains have been taken, by men who have supported their worship by force, to make the people believe that the Baptists were enemies to good government, yet how are they now confounded in those attempts! For it now appears that government and liberty are united in their plan of conduct, which tends to bring all wars to an end. And in a prophecy concerning that glorious event, it is said, All people will walk every one in the name of his god, and we will walk in the name of the

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Lord our God forever and ever. Micah iv. 5. All men who love any creature above the Creator are idolaters.

V. But our Lord says, If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John xv. 10, 19. How then will any men dare to confound the church and world together in religious affairs? For as long as natural birth could bring the children of Israel into the church, and into the priesthood, God said to them, The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. Levit. xx. 10. And he now says to all the world, Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God.—There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another? James iv. 4, 12. Yet men in general have assumed the power of lawgivers and judges for the church of Christ, and of bringing children into it before they could choose for themselves; and they have invented a multitude of other names and denominations of men, besides the righteous and the wicked, the church and the world. Though the word of revelation says, Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God, neither he that loveth not his brother. For this is the message that ye have heard from the beginning, that we should

should love one another. Not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? Because his own works were evil, and his brother's righteous. 1 John iii. 9—12. Woe unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainfaying of Core. Jude 11. Because the worship of Abel, by faith in the blood of Christ, was accepted of God, and the worship of Cain without such faith was not accepted, he was filled with envy against his brother. But the Lord said unto Cain, If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. Gen. iv. 4—7. True believers have ever been the best subjects of civil government; but men have discovered enmity against them in every age, because of the light of holiness which God hath caused to shine in their lives, to expose the hypocrisy and wickedness of others. But every man is guilty of *adultery*, who hath not been made dead to the works of the law, in order to be married to Jesus Christ. Rom. vii. 1—6. For every true Christian hath been presented as a *chaste virgin* to him. 2 Cor. xi. 2. But after God had consecrated Moses as the lawgiver to his church, and Aaron and his lawful posterity to be the only priests therein, to offer sacrifices for iniquity, until Jesus came and offered himself without spot to God for sinners, Korah gathered a large company against them, saying, Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them; wherefore then lift you up yourselves above the congregation of the Lord? But for this they perished most terribly. Numb. xvi. 1—3, 32, 33. This gives a plain view of the way of Cain, the error of Balaam, and the gainfaying of Core, which evils many have charged upon believ-

ers, because they have held to salvation by faith in the perfect righteousness of Christ, and to have his church governed by his laws, which admit none into it without a credible profession of the new birth. Thus men have called evil good, and good evil; have put darkness for light, and light for darkness, bitter for sweet, and sweet for bitter. Isaiah v. 20.

VI. But an inspired apostle says, We have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 1 Cor. ii. 12, 13. And let us now attend to this rule. For God says, Thy Maker is thine husband (the Lord of hosts is his name;) and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called.—And all thy *children* shall be taught of the Lord, and great shall be the peace of thy *children*. And Jesus says, No man can come to me, except the Father which hath sent me, draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every *man* therefore that hath heard, and hath *learned* of the Father, cometh unto me. Isaiah liv. 5, 13. John vi. 44, 45. The *children* of the church of Christ, are *men*, who have been taught of God, and have *learned* of the Father, so as to come to the Son. So Paul says, Jerusalem which is above, is free, which is the *mother* of us all. Gal. iv. 26. And John says, I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a *bride* adorned for her husband. Rev. xxi. 2. And Jesus says, Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.—The kingdom of heaven is like unto a merchantman, seeking

seeking goodly pearls ; who when he had found one pearl of great price, he went and sold all that he had, and bought it. Matt. vii. 6. xiii. 45, 46. So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple. Luke xiv. 33. Except a man be born again, he cannot see the kingdom of God. John iii. 3. Every several gate was of one pearl.—Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and forcerers, and whoremongers, and adulterers, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth, say, Come ; and let him that is athirst, come ; and whosoever will, let him take the water of life freely. Rev. xxi. 21. xxii. 14—17. And how clearly do these things shew, that the government of the church of Christ is as distinct from all worldly governments, as heaven is from earth ! Yea, and that none has any true right in his church, until he comes to Christ by faith which worketh by love that is as free as water ! For God says, In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall *flow* unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths ; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks : nation shall not lift up sword

sword against nation, neither shall they learn war any more. Micah iv. 1—3. Now all men may know, that this prophecy hath never yet been fulfilled; but it will as surely be accomplished, as any prophecy ever was in this world. How earnest then should all be to hear and obey the revealed will of God!

VII. And no man can obey him without denying himself, and taking up his cross, and following the example of Christ. And the apostle Paul says to the ministers of Christ, I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of yourselves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 27—35. And how hath this prophecy been fulfilled in every age since it was published! And how few believe that God, and the word of his grace, is able to build up his church, and to guard against grievous wolves, and against perverse schismatics, without the laws of men enforced by the sword! Yea, how much hath the sword

sword promoted both of these evils? And how little do we believe, that it is more blessed to give than to receive! It is blessed to receive, when we receive in a right manner; but all things below perish in the using, while all that is given for the benefit of the bodies or souls of others, is laying up treasure in heaven, which will turn to praise, honour and glory at the appearing of Jesus Christ. And though Paul had written to the church of Corinth, upon their duty to support the preachers of the gospel, yet as deceitful teachers had tried to destroy his character, pretending that he acted from selfish motives, he refused to receive any support from them, until he could come and have those accusations tried before that church, in the mouth of two or three witnesses, according to the law of Christ. But as his refusal to receive any thing of them, as he did of other churches, might seem to be a dishonour to the church of Corinth, he said, Forgive me this wrong. 2 Cor. xi. 12. xii. 13. xiii. 1—4. And this shews that a particular church of Christ is the highest judicature that he has established upon earth, to carry his laws into execution in his name. And the people also are to act towards their ministers as they can answer it to God in the last day. For he says, The labourer is worthy of his reward. 1 Tim. v. 18. Let him that is taught in the word, communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. Gal. vi. 6—9. Thus ministers and people are required to act towards each other, as they can answer the same to God, who only can bless or curse them in time and eternity. And Christ says to his ministers, He
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that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me. Luke x. 16. And how solemn are these considerations! Yea, and how safe are all true believers in Christ!

VIII. For he says, Upon this Rock I will build my church; and the gates of hell shall not prevail against it. Matt. xvi. 18. And though many have made strange work of this saying, and others have paid no regard to it, yet many ancient passages may serve to explain its vast importance. For it is said of God's people of old, When he slew them, then they sought him; and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless, they did flatter him with their mouth, and they *lied* unto him with their tongues; for their *heart* was not right with him, neither were they steadfast in his covenant. Psalm lxxviii. 34—37. Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made *lies* our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of *lies*, and the waters shall overflow the hiding place; and your covenant with death shall be disannulled, and your agreement with hell shall not stand. Isaiah xxviii. 14—18. And this prophecy is applied to them who followed after the law of righteousness, but sought it not by faith in Christ, but as it were by the works of the law. They
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had a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. And whosoever believeth on him, shall not be ashamed. Rom. ix. 31—33. x. 1—4. He that believeth on him shall not be confounded. 1 Peter ii. 6. From whence we may learn, that all men who trust in their own doings, instead of the perfect righteousness of Christ, are in covenant with death, and at agreement with hell. And earthly monarchy has generally been the darling of such men. Therefore God says to them, Thou wentest to the king with *ointment*, and didst increase thy perfumes, and didst send thy messengers afar off, and didst debase thyself even unto hell. Thou art wearied in the greatness of thy way, yet saidst thou not, There is no hope; thou hast found the life of thine hand, therefore thou wast not grieved. Isaiah lvii. 9, 10. David, and his race of kings, were *anointed* of the Lord to their office, as eminent types of Christ. And the rage of hypocrites and infidels, against the Lord, and against his *anointed*, was against his *Christ*. Psalm ii. 2. Acts iv. 26. And every child of God has the *anointing* of his Spirit abiding in him, which effectually teacheth the soul to abide in Christ. 1 John ii. 27. But the calling any ruler, since the death of Christ, The Lord's *anointed*, and the setting up any earthly heads to the church, is a practice which came from hell, from the bottomless pit; and this is the beast who causeth God's witnesses to prophesy in mourning, and at length kills them. Rev. xi. 7. xiii. 1, 2, 12. xvii. 8.

IX. And the saints have a gradual victory over him. For John says, I saw as it were a sea of glass, mingled with fire; and them that had gotten the
victory

victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest. Rev. xv. 2—4. The sea of glass, mingled with fire, is the word of God, enforced upon the souls of men by his Holy Spirit. For one apostle says, Where the Spirit of the Lord is, there is liberty. But we all with open face, beholding as in a *glass* the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. 2 Cor. iii. 17, 18. And another says, Lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a *glass*; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James i. 21—25. And when a prophet met with most cruel treatment, he said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning *fire* shut up in my bones, and I was weary with forbearing, and I could not stay. And God says, The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak
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my word faithfully : what is the chaff to the wheat ? saith the Lord. Is not my word like as a *fire* ? saith the Lord, and like a hammer that breaketh the rock in pieces ? Jer. xx. 9. xxiii. 28, 29. Therefore they who stand upon the sea of glass mingled with fire, are they who hear and obey the revealed will of God. Moses was the lawgiver to the church of Israel, and the Lamb is so to the church of God among all nations. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after ; but Christ as a Son over his own house ; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.—Now faith is the substance of things hoped for, the evidence of things not seen. Heb. iii. 5, 6, xi. 1. And how clearly do these passages prove, that true believers in Christ are the only persons of whom his house or church is composed ! For no others can hold fast the confidence, and the rejoicing of hope of salvation in Jesus Christ. The beast appears to be the church of Rome, over many nations ; his image, all national churches ; his mark, all supporting of worship by tax and compulsion, and the number of his name, includes all the schemes of men to hold the church in bondage, so that she might not be governed wholly by the laws of Christ.

X. And this may lead us to consider, what is intended by the killing and resurrection of the two witnesses. If they be the two parts of the holy scriptures, believed and obeyed by the children of God, then their death is the triumphing of the world over them. And the prophecy says, When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where

where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. Rev. xi. 7—10. Our Lord was crucified by hypocrites and infidels; and he declared those hypocrites to be worse than the old Sodomites. Matt. xi. 23, 24. Luke x. 12. And God said in prophecy, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of Sodom, Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good. Neither hath Samaria committed half thy sins; but thou hast multiplied thine abominations more than they.—Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant. Ezek. xvi. 48—51, 60, 61. According to which prophecy, the church of Christ was erected in Jerusalem, and she received the Samaritans, and then the Gentiles into the church as daughters, but not by the covenant of circumcision, which the Jews were in after the Samaritans were separated from them. But this *proverb*, this high *figure* which God delivered to Jerusalem, is now held up as a *literal prophecy*, that all the old Sodomites will finally be saved

saved from hell.* Though God said to Jerusalem, Thy father was an Amorite, and thy mother an Hittite. Ezek. xvi. 3. Which could not be literally true, because Abraham and Sarah sprang from Shem, and the Amorites and Hittites from Ham. But it is said of false teachers under the gospel, As Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. 2 Tim. iii. 8. Jannes and Jambres were magicians of Egypt, who hardened the heart of Pharaoh against the call of God, to let Israel go and serve him according to his own institutions. And Sodom was never more set against purity, nor Egypt against liberty, than the world now are against the purity and liberty of the gospel. For truth is fallen in the street, and equity cannot enter. Isaiah lix. 14. The nations of the world will not suffer *a form* of godliness to be buried from among them; but how are they set against the power thereof! For as the body without the spirit is dead, so faith without works is dead also. James ii. 26. Thou hast a name that thou livest, and art dead. Rev. iii. 1. Whereas an inspired apostle said, The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. Rom. viii. 2. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.—For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal. 2 Cor. iv. 13—18. But how is this life of faith now killed by a deceitful world!

XI. Though the prophecy says, After three days and an half, the Spirit of life from God entered into them;

* Winchester's Dialogues, p. 197—200.

them; and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past, and behold, the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. Rev. xi. 11—15. And we are to observe, that when the seventh angel shall begin to sound his trumpet, the mystery of God shall be finished, as he hath declared by all his prophets. Rev. x. 7. So that the resurrection of the two witnesses, in the eleventh chapter, and the resurrection of the souls of the faithful, in the twentieth chapter, appear to be the same glorious event, given under different views. For our Lord said to John, Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. Rev. i. 19. When Christ was born of a virgin, in the true church of God, the nation of Israel was part of the Roman empire, which had seven heads, and ten horns; and Herod sought to slay the child Jesus, as soon as he was born, and Pilate crucified him, after which he was caught up unto God, and to his throne, where he will rule all nations with a rod of iron, and dash them in pieces like a potter's vessel. Rev. xii. 1—5. Luke i. 32, 33. Matt. ii. 3—16. xxvii. 24. Acts ii. 23, 24. iv. 25—28. Psalm ii. 1—9. And these things John *had seen*. He had seen the crucifying of Christ by the rulers of the Roman empire, urged on to do it by false teachers among the Jews; for

for God had before said, The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. *Isaiah ix. 15.* And deceitful teachers have ever been the meanest and worst of all men upon earth, and they were the tail of the dragon in the Roman empire. But no men who have supposed that this twelfth chapter speaks of another child who should be born after the apostolic age, could ever give any rational account of him. Many have supposed it was Constantine, the first emperor who owned the Christian name; but he divided the empire, and prepared the way for the advancement of the man of sin, as we have before proved. And after the ascension of Christ to heaven, it was said, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. *Rev. xii. 10, 11.* In this way the power of the devil was destroyed in the old Roman empire. And when Satan shall be bound, so as not to deceive the nations any more, the prophecy says, I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. *Rev. xx. 4, 5.* And is not this the same resurrection which is spoken of in the eleventh chapter? For the kingdoms of this world will become the kingdoms of our Lord, and of his Christ, according to each of these prophecies. And
Daniel

Daniel says, The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. Dan. vii. 18. And the raising of the souls of the old martyrs, appears to mean the same as the coming of John in the spirit and power of Elijah. Mal. iv. 5, 6. Luke i. 17. Neither have we any more reason to think, that the bodies of all the saints will be raised, before their reign with Christ a thousand years, than the Jews had to expect that Elijah would personally come down from heaven, before the Messiah appeared among them. And as all men are dead in trespasses and sins, until they are made alive to God, through Jesus Christ our Lord, and yet they have ever assumed the place of lawgivers and judges for the church of Christ, I believe that when God says, The rest of the dead lived not again until the thousand years were finished, he means that they shall not have the power of government over the church, as they have ever had since the rise of antichrist. For as Christ is the only Husband of his church, how much like Sodom are all men who assume any power of government over her in religious affairs, so as to hinder her from obeying him as a chaste virgin! There were some ministers of the devil, who transformed themselves as the ministers of righteousness, in the apostolic age, whose end was according to their works. 2 Cor. xi. 2—15. And we may well conclude that there are many such in our day; and how pernicious is their influence among all people who receive them! And supporting such with the sword, is using of it to uphold the kingdom of the devil. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ, depart from iniquity.

XII. We readily grant, that no prophecy of scripture was ever clearly understood by men, until the event explained it. The disciples of Christ
knew

knew not the scriptures that he was to rise again from the dead, until he appeared to them, and explained the prophecies concerning it. Luke xxiv. 25—27. John xx. 9. And how long was it before they were clearly convinced that circumcision was abolished? And it is most evident that all national churches have sprung from an abuse of the covenant of circumcision. That covenant gave Israel a right to seize upon the lands of the heathen in Canaan, and to buy others for servants; and all the plantations that have been made in America, under the name of Christianity, have been made by those who imagined that Christians had a right to deal thus with all heathens. But as our Lord hath expressly excluded slavery, and the use of the sword of the magistrate from the government of his church, we may know that all these things belong to mystery Babylon. Literal Babylon had her name from Babel, where they said, Let us build us a city and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of all the earth. Gen. xi. 4. And is not the pursuit of all men naturally, to get to heaven by their own doings, and to make themselves a name upon the earth? Babel signifies *confusion*; and an inspired apostle says, Where envying and strife is, there is *confusion*, and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. James iii. 16, 17. And no men have this wisdom, but they who are born again by the Spirit of God. And to such another apostle says, We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honour and glory, when there came such a voice to him from
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the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness, shall they with feigned words make merchandize of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Peter i. 16—21. ii. 1—3. And how clearly are our times here described! For the fleets and armies which have filled the world with confusion and slavery, have been raised and upheld by national churches; and their vast funds of money, which are daily bought and sold by deceitful men to enrich themselves, have been kept in credit by the labours of the faithful. Thus, God says, shall they make merchandize of you. And if it had not been for this wicked conduct our national debt might all have been paid off before now. But instead of it the debt is daily increasing, and many have tried all their arts to draw America into another war with foreign nations. Though when the church of Christ shall be wholly governed by his laws, above all the powers of the world, Nation shall

shall not lift up sword against nation, neither shall they learn war any more. *Isaiah ii. 1—4.*

XIII. But, instead of such a blessing, more blood hath been shed in latter ages, by the nations who have borne the name of Christianity, than by all other nations in the world; and this is now loudly proclaimed in Europe and America, as a strong argument against divine revelation. Whereas we have just seen that damnable heresies will cause the way of truth to be evil spoken of. The light of revelation hath ever enlarged the capacities of men, beyond any other means in the world; but they who have not received the word into an *honest and good heart*, have been hardened afterwards like a rock, or have been as sharp as thorns, to tare away the property, or to destroy the lives of others. *Luke viii. 4—15.* But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned. *Heb. vi. 8.* Yet many teachers now bring this last passage, to prove that the true children of God may fall away and perish forever; while others are holding up hell as a purging fire, which will finally purge away all sin from every child of Adam; as if the sufferings of a creature could purge away sin, instead of the blood of Christ applied by the Spirit of God. Thus they crucify to themselves the Son of God afresh, and put him to an open shame. His person was crucified between two thieves, and his cause is crucified between opposite teachers and professors. But our Lord says, Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. *Matt. vii. 13, 14.* Though the world is full of men who deny this, and who bring in damnable *heresies*. And they have perverted this word so much, as often to turn it against all those
who

who have withdrawn from worldly churches, while others have applied the word to doctrines rather than practice. But if we take our ideas from the word of God, and not from the traditions of men, we may find that heresy means *rebellion* against God in his church. For when the Jews accused Paul of sedition, and being a leader of a new sect, he denied the charge, and said, After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. Acts xxiv. 5, 14. They accused him of rebellion against government, and of being the leader of a new sect, who preferred Jesus of Nazareth above Moses, the great lawgiver to Israel. This last charge he owns, and so was a firm believer in revelation, while they rejected the counsel of God against themselves. And each heretic is subverted, and sinneth, being condemned of himself. Titus iii. 10, 11. For our Lord says, All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. And each professor who breaks this law of equity, and will not repent, is to be rejected by the church. And when such men form other communities, with other laws than the laws of Christ, it is a way which tries the hearts of all. Therefore the voice of inspiration says, If any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you. 1 Cor. xi. 16—19. Hatred, variance, emulations, wrath, strife, seditions and heresies, are all works of the flesh. Gal. v. 20.

Now

Now in all these passages, heresy appears to mean rebellion against God in his church. And another apostle says of them who loved the world above God, They went out from us; but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest, that they were not all of us. And this is the spirit of antichrist. 1 John ii. 15—19. All religious communities wherein the love of the world prevails above the love of God, are chargeable with damnable heresies.

XIV. In monarchical governments the power is in a few hands, but in America all power of government is derived from the people, who have a fair opportunity to know teachers by their fruits. And where is the man who cannot distinguish thorns and brambles from trees which bear good fruit? Luke vi. 44, 45. Our Lord here plainly refers us to a parable concerning the first man who set himself up as king of the church of Israel, when God was their only king. All the good trees refused any such power over other trees, but the bramble said, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Judges ix. 8—15. The tongue setteth on fire the course of nature, and it is set on fire of hell. James iii. 6. And such men would destroy the best characters in the land, if they would not yield to their darling schemes. But no man should ever be elected into office, who hath not been found to be a good tree by his fruits in private stations; and all teachers should be avoided, as wolves in sheep's clothing, who tare away the property of any unjustly. And it is impossible for any community to be clear of this evil, where religious teachers are supported by force. For as the church of Israel were never allowed to do it, when they came into that practice,

practice, God said, Her princes within her are roaring lions, her judges are evening wolves, they gnaw not the bones till the morrow. Her prophets are light and treacherous persons, her priests have polluted the sanctuary, they have done violence to the law. Zeph. iii. 3, 4. And all the natural lions and wolves in the world, never destroyed so many men, as national churches have done in our day. Again it was said of Israel, The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. But for these iniquities their nation was ruined, and the mountain of the house of God will be exalted above all earthly powers, when wars shall come to an end. Micah iii. 11, 12. iv. 1—5. Is not the Lord among us? none evil can come upon us, was the language which brought ruin upon Jerusalem, and such confidence in negatives will ruin all people who build thereon. For reason as well as scripture discovers, that the more light men have, the greater is their guilt and misery if they sin against it. But when the knowledge of the Lord shall cover the earth as the waters cover the sea, the wolf shall dwell with the lamb, and they shall not hurt nor destroy in all his holy mountain. Isaiah xi. 6—9. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John xvii. 3. This is the only way of peace and eternal happiness.

THE END.

ERRATA.

- Page 23, line 28, dele *who*.
 Page 28, line 28, read *xlvi*. instead of *xvi*.
 Page 69, last line, read *true* believers, instead of *the* believers.
 Page 97, line 36, read *Clinton*, instead of *Canaan*.
 Page 113, line 17, read *they*, instead of *them*.
 Page 281, line 7, read 1778, instead of 1770.

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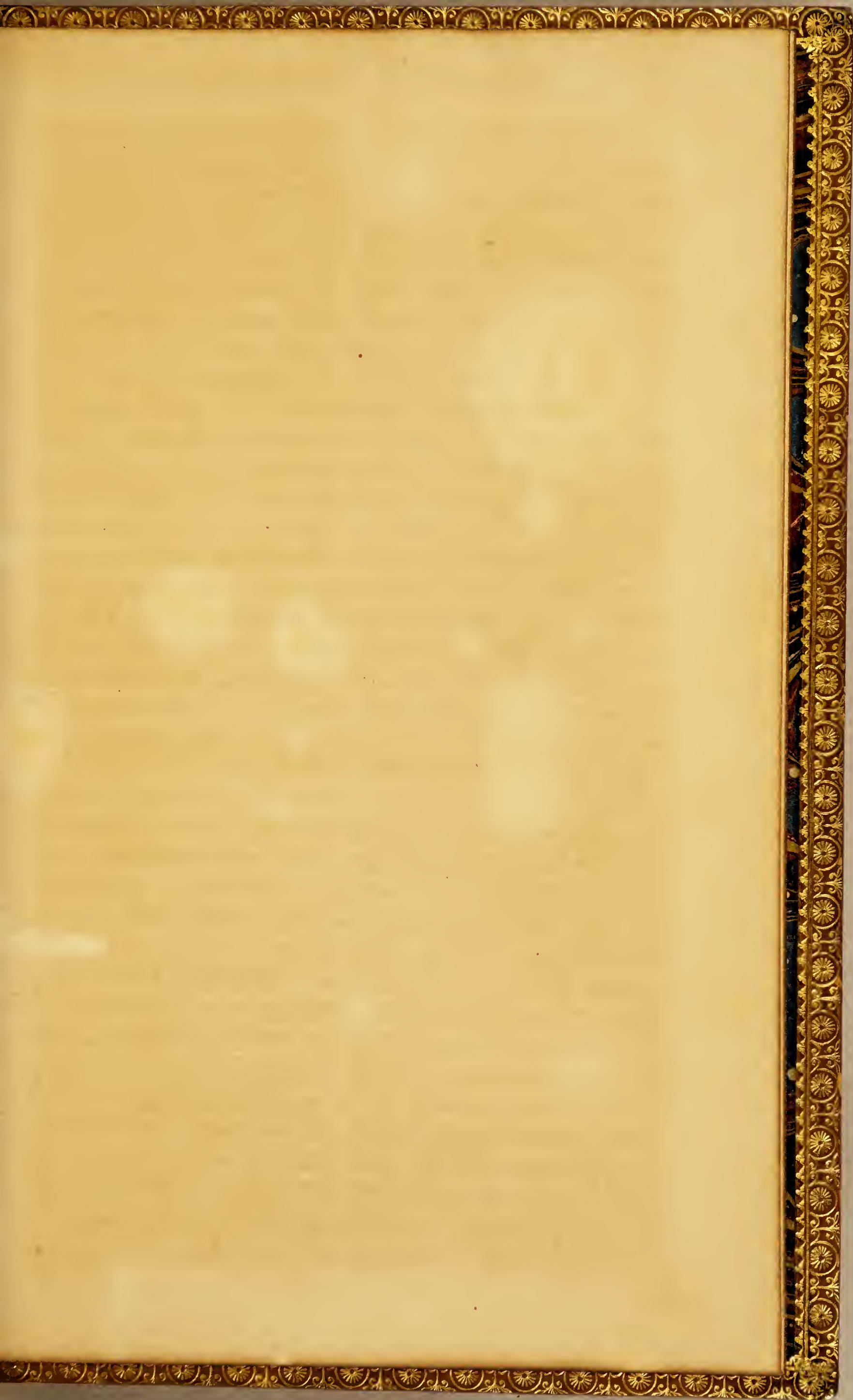


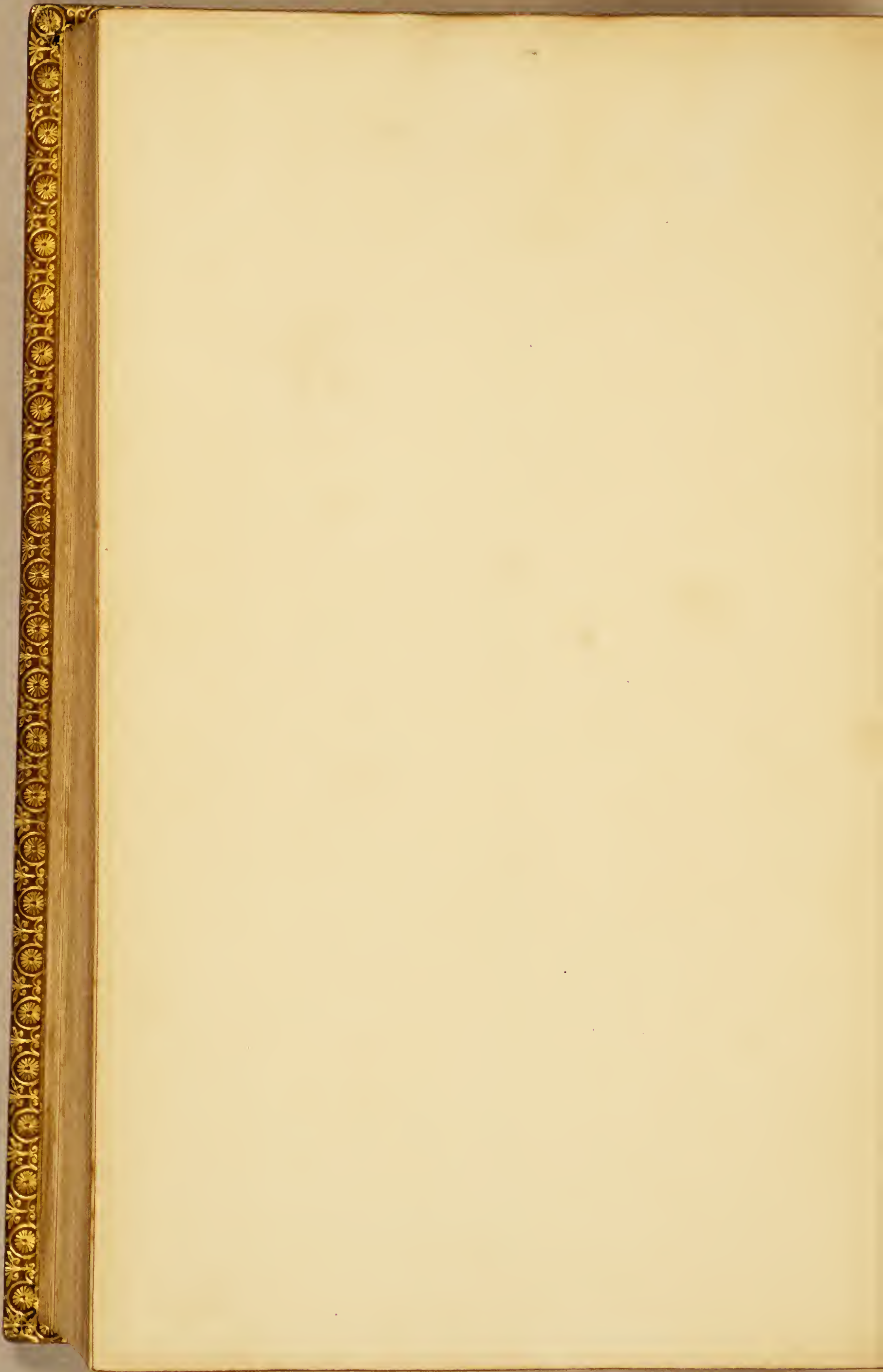
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